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## NOTES BY THE WAY.

On the subject of Idealism *v.* Realism, concerning which an intermittent discussion has been carried on in these pages, Mr. J. Woodland writes in reference to the views expressed by N. G. S. (page 50). Every rational idea, he considers, must have some basis in fact. "Facts are objective. What we learn from the facts is truth. Truth is subjective. Therefore we say that rational ideas have some basis in fact." And he proceeds to discuss the reality of facts. The world existed as a fact long before human consciousness was evolved to recognise it. Was it a real world which existed prior to man's advent upon it? And Mr. Woodland proceeds:—

I cannot help thinking that the position is loosely stated when it is affirmed by the Idealist that "matter does not exist apart from the mind conscious of it." What would be more correct would be to state that our knowledge of substance is determined by the mode of sensation by which we apprehend it.

The question is not to be disposed of in a few sentences, but we suggest that the Idealist and the Realist are contending each for a half-truth. The whole universe is doubtless pervaded by consciousness of varying grades, apart from which matter cannot exist, any more than motion can exist apart from something which is moved. The ideas of the disputants seem to centre around the specialised human consciousness. There is a greater consciousness, a larger intelligence, which includes the conscious intelligence of the individual.

In a recent Address to the Psychic Class at the rooms of the Alliance, Mr. W. J. Vanstone dealt with the increasing recognition of the "finer forces" as exemplified in the psychic uses of crystals and gems, especially in regard to their therapeutic qualities, a subject which was also treated by Mr. Percy Street in his Address at the Salon of the Royal Society of British Artists last May. In "The New Science of Colour" (Rider and Son, Ltd., 2s. 6d. net) Miss Beatrice Irwin gives us a deeply interesting treatise on a kindred subject, the educational and curative uses of colour. The book pleads for the establishment of a Colour Theatre and Colour College, and discourses of chromatology in all its aspects. We read of colour as an indication of evolution, the development of the colour sense, and generally of its hygienic, artistic and educational uses. Artists have already recognised the importance of colour as an aid to human evolution, and in the chapter on "The Colour Age and Colour Drama," its practical and powerful manifestations on the dramatic and popular side

are set out. Miss Irwin notes that the plays that have been the most successful during the last five years have been those that have appealed to the colour sense, such as "Sumurun," "Kismet," "Bella Donna" and Granville Barker's vivid Shakespearean productions.

\* \* \* \*

At the winter season of the year (writes a meditative correspondent) the countryside, with its sodden fields and stark, leafless woods, appears exhausted and dead. But is the earth really a collection of lifeless matter? Science teaches that the soil is full of molecular and electronic activities, and the recurrent harvests testify to its power of giving birth to living things. How, then, can the living come from the dead? If, to quote from Fechner, the human body is the expression or concomitant of an indwelling spirit, is it unreasonable to suppose that the earth is the material sustainer or vehicle of an earth-spirit? The old mystics claim, in their contemplations, to have realised that matter is inseparably linked with spirit, and we, to some extent, may verify their experiences by allowing our minds to dwell exclusively upon some one feature of the landscape—say, a stretch of ploughed land, a solitary tree or flowing water. Through this simple act of concentration, says Evelyn Underhill, in her illuminating work on "Mysticism," "we at once become aware of a higher significance and intensified existence in the thing at which we look. It seems as though the barrier between its life and ours—between subject and object—has melted away. We are merged with it in an act of true communion; and we *know* the secret of its being deeply and unforgettably, yet in a way which we can never hope to express."

\* \* \* \*

Mr. Hereward Carrington's "True Ghost Stories" (Ogilvie Publishing Co., New York, 75 cents) is marred by a frequent carelessness which is unworthy of the author and not quite respectful to his readers. But in a popular work one must not demand the standard of the Psychical Research Society, and this book is very well suited to the uninstructed majority for whose benefit it is designed, who will not care very much whether Mozart's last Mass was commissioned by a man or a ghost; whether Mr. Rider Haggard "saw the apparition of his dog" at the moment it was killed or some hours after; or whether Mr. Machen's story of "The Bowmen" was dictated by a real live soldier, who had seen the vision, or proceeded from Mr. Machen's imagination. The first chapter (of fifty pages) is a fair and carefully-weighed discussion of the various theories put forward to account for hauntings and apparitions. Mr. Carrington makes every allowance for the possibilities of telepathy—the sceptic's last hope—but he lays down the very reasonable principle that telepathy cannot be credited with the power of sticking pins into you or pulling off your bed-clothes! He is therefore led to the conclusion that there are types of ghost story that can only be explained by the actual presence of spirits either of the



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## NOTES BY THE WAY.

On the subject of Idealism *v.* Realism, concerning which an intermittent discussion has been carried on in these pages, Mr. J. Woodland writes in reference to the views expressed by N. G. S. (page 50). Every rational idea, he considers, must have some basis in fact. "Facts are objective. What we learn from the facts is truth. Truth is subjective. Therefore we say that rational ideas have some basis in fact." And he proceeds to discuss the reality of facts. The world existed as a fact long before human consciousness was evolved to recognise it. Was it a real world which existed prior to man's advent upon it? And Mr. Woodland proceeds:—

I cannot help thinking that the position is loosely stated when it is affirmed by the Idealist that "matter does not exist apart from the mind conscious of it." What would be more correct would be to state that our knowledge of substance is determined by the mode of sensation by which we apprehend it.

The question is not to be disposed of in a few sentences, but we suggest that the Idealist and the Realist are contending each for a half-truth. The whole universe is doubtless pervaded by consciousness of varying grades, apart from which matter cannot exist, any more than motion can exist apart from something which is moved. The ideas of the disputants seem to centre around the specialised human consciousness. There is a greater consciousness, a larger intelligence, which includes the conscious intelligence of the individual.

In a recent Address to the Psychic Class at the rooms of the Alliance, Mr. W. J. Vanstone dealt with the increasing recognition of the "finer forces" as exemplified in the psychic uses of crystals and gems, especially in regard to their therapeutic qualities, a subject which was also treated by Mr. Percy Street in his Address at the Salon of the Royal Society of British Artists last May. In "The New Science of Colour" (Rider and Son, Ltd., 2s. 6d. net) Miss Beatrice Irwin gives us a deeply interesting treatise on a kindred subject, the educational and curative uses of colour. The book pleads for the establishment of a Colour Theatre and Colour College, and discourses of chromatology in all its aspects. We read of colour as an indication of evolution, the development of the colour sense, and generally of its hygienic, artistic and educational uses. Artists have already recognised the importance of colour as an aid to human evolution, and in the chapter on "The Colour Age and Colour Drama," its practical and powerful manifestations on the dramatic and popular side

are set out. Miss Irwin notes that the plays that have been the most successful during the last five years have been those that have appealed to the colour sense, such as "Sumurun," "Kismet," "Bella Donna" and Granville Barker's vivid Shakespearean productions.

\* \* \* \*

At the winter season of the year (writes a meditative correspondent) the countryside, with its sodden fields and stark, leafless woods, appears exhausted and dead. But is the earth really a collection of lifeless matter? Science teaches that the soil is full of molecular and electronic activities, and the recurrent harvests testify to its power of giving birth to living things. How, then, can the living come from the dead? If, to quote from Fechner, the human body is the expression or concomitant of an indwelling spirit, is it unreasonable to suppose that the earth is the material sustainer or vehicle of an earth-spirit? The old mystics claim, in their contemplations, to have realised that matter is inseparably linked with spirit, and we, to some extent, may verify their experiences by allowing our minds to dwell exclusively upon some one feature of the landscape—say, a stretch of ploughed land, a solitary tree or flowing water. Through this simple act of concentration, says Evelyn Underhill, in her illuminating work on "Mysticism," "we at once become aware of a higher significance and intensified existence in the thing at which we look. It seems as though the barrier between its life and ours—between subject and object—has melted away. We are merged with it in an act of true communion; and we *know* the secret of its being deeply and unforgettably, yet in a way which we can never hope to express."

\* \* \* \*

Mr. Hereward Carrington's "True Ghost Stories" (Ogilvie Publishing Co., New York, 75 cents) is marred by a frequent carelessness which is unworthy of the author and not quite respectful to his readers. But in a popular work one must not demand the standard of the Psychical Research Society, and this book is very well suited to the uninstructed majority for whose benefit it is designed, who will not care very much whether Mozart's last Mass was commissioned by a man or a ghost; whether Mr. Rider Haggard "saw the apparition of his dog" at the moment it was killed or some hours after; or whether Mr. Machen's story of "The Bowmen" was dictated by a real live soldier, who had seen the vision, or proceeded from Mr. Machen's imagination. The first chapter (of fifty pages) is a fair and carefully-weighed discussion of the various theories put forward to account for hauntings and apparitions. Mr. Carrington makes every allowance for the possibilities of telepathy—the sceptic's last hope—but he lays down the very reasonable principle that telepathy cannot be credited with the power of sticking pins into you or pulling off your bed-clothes! He is therefore led to the conclusion that there are types of ghost story that can only be explained by the actual presence of spirits either of the



living or of the dead. The rest of the book is a collection of ghost stories from different sources, ranging from the mild and harmless to the horrific and such as cannot be recommended for reading in the small hours. A bibliography is added in an appendix for further study.

### LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MARCH 16TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. ANGUS MCARTHUR

ENTITLED

"PSYCHIC SCIENCE IN PARLIAMENT."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening Addresses in the Salon is as follows:—

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 7th, Mr. J. J. Vango will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, March 9th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the fifth of his series of lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, March 10th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALES WITH A SPIRIT CONTROL.—On Friday next, March 10th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

### LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

March 9th.—"Metamorphism in Rocks."

" 16th.—"Permeation of Silica."

" 23rd.—"Crystals."

" 30th.—"Transformation of Insects."

April 6th.—"The Knights and Hospitallers—Their Visions and Story."

" 13th.—"My Psychic Experiences."

## THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

### XXXI.—THE PSYCHIC PULL (CONTINUED).—PHYSICAL BASIS FOR TRANSMISSION OF PSYCHIC FORCE.

In the last article I was dealing with the method adopted by the operators to pull the séance table along the floor straight inwards to the medium. I said it seemed to me probable that the movement was effected by a kind of suction effect, the columnar end of the cantilever gripping the under surface of the table by adhesion and the whole arm being drawn backwards and absorbed quickly into the body of the medium.

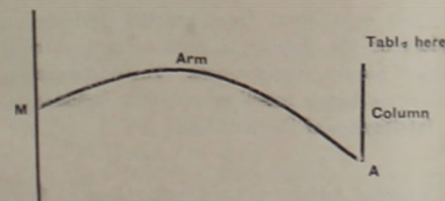
Let me now state the motions that are possible to the table standing on the floor within the circle—motions which I have experimentally verified in every case. The table may be moved by psychic force:—

(1) Directly inwards towards medium until it is in contact with her body; (2) directly outwards from medium; (3) in a sideways direction, either to right or left (this is a very common movement, for, if during levitation experiments I place the table on the floor not exactly in the position desired by the operators, they promptly move it a little to one side); (4) practically in any direction within the circle, as is evidently possible from combinations of the three principal movements enumerated in (1), (2) and (3).

Returning now to the psychic pull, where the table is pulled directly inwards towards the medium, I advise the reader to read over the results of experiment 47. In that experiment the table was pulled along the floor against friction.

#### Experiment 48.

I lifted the table into the air and asked the operators to pull in as before, which they did immediately. The pull was very perceptible and, contrary to my expectations, its place of application seemed somewhat low down under the table, perhaps about a foot above the floor. Several tests gave the same kind of result. Moreover, the pulling body (if I may so express it) seemed to my sense of feeling as though it were pretty solid and not at all soft and elastic. The table, in fact, was well and solidly gripped. Now, the cantilever theory shows a psychic arm like this:—



Can the psychic pull be explained on this theory? I think so. The column gets under the table and grips by adhesion its under surface; the operators then absorb the arm bit by bit into the body of the medium; the whole cantilever being thus continually shortened and finally disappearing into the body of the medium; the place of application of the pulling force is A, at the foot of the column, and this accounts for the direction of the pull appearing to be from well beneath the surface of the table. The psychic push is the opposite process, the cantilever arm being pushed out from the body of the medium. The cantilever arm can also move to and fro sideways. It is thus obvious that the arm has a range of action practically over the whole region within the circle, as well as over a considerable space outside the circle in the vicinity of the medium.

I would like the reader now to refer to article XV. He will find there an account of what happened at the commencement of a séance. In that article I state: "When the processes outlined above had been going on for about a quarter of an hour . . . the medium began to regain her lost weight. . .



The regaining process was very slow . . . and it was quite regular. I quite easily kept the lever balanced by the rider as the weight grew, and I followed it up until exactly the original value was reached." In other words, we behold in that experiment in all probability a process analogous to what goes on during the psychic pull. Actual matter from the body of the medium is being absorbed back into her system. Many other experiments show that such a process is possible, though we may not be able to say how it is done. In addition to the weighing machine experiments it is sometimes possible to *feel* this stuff taken from the medium.

#### Experiment 49.

While the table was levitated I placed my hand under it where I expected the column would be. I felt no sense of pressure whatever, but I did feel a clammy, cold, almost oily sensation—in fact, an indescribable sensation, as though the air there were mixed with particles of peculiar matter. That is the only way I can express it. I have felt the same substance—if it be a substance—often in the vicinity of the medium, but there it has appeared to me to be moving. Once felt, the experimenter always recognises it again. Its presence under a levitated table, and also in the vicinity of the medium, shows that it has something to do with the levitation, and, in short, I think there can be little doubt it is actual matter temporarily taken from the medium's body and put back at the end of the séance, and that it is the basic principle underlying the transmission of psychic force.

The table soon dropped when I moved my hand to and fro in amongst this psychic stuff. But a *thin* rod may be moved across it—if the levitation is a powerful one—without affecting the levitation. I have taken a long thin rod, and, while the table was up, have swept it completely under the table, near the surface, near the floor, beyond it on all sides and right round the circle till it came into contact one by one with the feet of the sitters.

### "ARE THE DEAD ALIVE?"

DR. DEARMER ON PSYCHICAL EVIDENCES.

In the "Guardian" of the 10th ult. appeared a further article by the Rev. Percy Dearmer on this subject. He commences by remarking that it is curious that "human immortality, which is the greatest of all human concerns, should be the subject about which there has been the most hindrance of ignorance or prejudice, and that the Church—of all institutions—should so largely have ignored the evidences of it, and even put up a bar against their investigation." Materialistic, pagan and horrible notions of death, he finds, have been tolerated and encouraged since the cult of the *macabre* began in the fifteenth century. The subject became enveloped in gloom:—

Skulls and crossbones, urns and broken pillars, and the black trappings of despair expressed the prevalent paganism; hideous stories of ghosts supplied the counterpart in popular superstition. The Latin funeral services, compiled in days when no one knew that the earlier Jewish writers had not arrived at a belief in human immortality, were full of negative and despondent material from that source. Our own Burial Service—the weakest part of the Prayer-book—made matters worse; the clear expression of belief in the present life of the departed—the prayer for them—was discarded, and the extracts from Holy Writ were made still less appropriate.

The belief in immortality "became attenuated into a theological dogma." An air of unreality grew up about it. Yet whenever an attempt was made to recover the belief in the real present existence of the departed and in the actuality of the spirit world, it was met with severe rebuke, and often anger, by the spiritual pastors of the people:—

On the one hand the practice of talking to the departed, commonly known as the Invocation of Saints, which is the very life-blood of the most Evangelical of all the Churches, that of Russia, has roused the anger of the average Anglican Bishop in a way which no heresy has succeeded in doing; it still, I fancy, holds the place of honour, at all events, among

the older generation of prelates, among things that must be put down.

On the other hand, the Roman Church, by absolutely forbidding "Spiritualism" to its adherents, has closed the door to investigation within its Communion of the condition of the departed—which is perhaps just as well, since such investigation is disclosing a world extremely different from that often so minutely described by Roman Catholic theologians. But the importance of this prohibition to us is that some people consciously, and more people unconsciously, get their ideas from Roman Catholic sources, and there is a very prevalent idea that "Spiritualism" is condemned by the Church. Some little books of devotion place it, indeed, among the sins to be rooted out in self-examination. Many people, especially those whose minds were closed in the nineteenth century, refuse with some violence to consider the subject at all; and the majority of newspapers, even of those which are devoted to the consideration of spiritual matters, refuse, I believe, to open their columns to the discussion of the subject. Where, for instance, except in the massive volumes of the Society for Psychical Research, has there been any description or discussion of the quite amazing phenomena of the cross-correspondences during the last ten years? How many parsons have studied and weighed this evidence and enlightened their congregations upon the subject? How many have investigated the spiritual value of the laborious and highly critical experiments which some of our best scientists have made with that extraordinary woman, Mrs. Piper? Yet these things concern us clergy very closely; we can no more understand the spirit of man without their study than we can understand his body without the study of physiology. After all, the study of spiritual phenomena is our business, and well-digested information on the subject is one of the things our congregations expect us to give them.

Too often, Dr. Dearmer points out, all the clergy do is to warn their flocks against "grave dangers," and perhaps to say something about the phenomena as being all due to telepathy. He contends that the Church is suffering by the attitude of its ministers in assuming that so great a subject can be dismissed without their troubling to acquire any knowledge concerning it such as can be obtained by a study of the publications of the Society for Psychical Research or of the works on the subject by the late Mr. F. W. H. Myers, Sir Oliver Lodge, or Sir William Barrett.

Dr. Dearmer warns the clergy that by this attitude of ignorance they will repel the more thoughtful minds, while themselves missing the highest guerdons of life. And he proceeds:—

There is, as a matter of fact, no danger at all in this subject, except in so far as there is danger in all subjects; while as for telepathy, its existence is the very first thing that guides the critical work of all serious students, because what appears at first sight to be evidence of human survival may be due to telepathy. In the law-courts, indeed, no account is taken of this factor; but it has been well said that the Society for Psychical Research requires evidence ten times as strong as that needed to hang a man for murder. Nothing is accepted as evidence according to the strict tests of the Society unless all possibility of telepathy has been excluded.

We cannot, of course, apply such tests to every-day existence, nor do we apply them to religion. We should not acquit a man of plagiarism because of the possibility of telepathy; nor should we take it into account in estimating the plans of the German General Staff—though I think it probably does form an element in the genius of a very great General; but in the quest for scientific evidence of the spirit-world around us this ultimate test is always applied. It naturally is not applied by the ordinary folk who at this time are seeking to restore communion with their departed friends. They act as we all do in religion and in the business of common life, and go by reasonable probabilities, and by sound evidence massing up into conviction. Such people are at this moment increasing by thousands; and there are circles of men and women all over the country who have this year been made more certain of the fact that their dead are speaking to them than they are of their own existence. Such people have become suddenly quite happy in the midst of their sorrow; they no longer fear death, but look upon it with glad expectation; they no longer are oppressed with material things or with doubts as to those things that are unseen. God has become to them the great Reality, and they are Christians as they never were before.

It behoves us not to be content with "warning" them, out of our ignorance, of "grave dangers" which we have imagined for them, but to find out the grounds of their conversion.



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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

## A SERMON FOR CRITICS.

The method of judging a cause or a movement solely by its shortcomings has the advantage of being cheap and easy, and the disadvantage (nowadays) of being quickly found out and exposed. It would have been successful a century ago when the average mind, docile and credulous, accepted without question the judgments of its intellectual superiors and thought what it was told to think. To-day the critical spirit is abroad, and judgments of the slap-dash order are seldom accepted without severe scrutiny. Hasty, one-sided or superficial criticisms of Spiritualism, or, for the matter of that, of any other progressive movement, are never really effective. They may even do the subject attacked more good than harm by awakening inquiry amongst the intelligent readers of the criticism.

A Socialist paper lately indulged in guffaws over some dubious utterances put forward as spirit communications. We did not grudge the critic his laughter—it was possibly justified—but when he proceeded to argue that this kind of thing was representative of Spiritualism at large, we wondered at the shortness of the Socialistic memory. For it is within our recollection that on many occasions the critics of Socialism have selected the outpourings of some of the ill-balanced minds in that movement, and held them up to public execration as its representative doctrines. And then the average Socialist has been very angry indeed, and has even expressed his despair of humanity. It is strange that the lesson has had so little effect, and that the Socialist, when sitting in judgment on another movement, should adopt the very tactics against which he so violently declaims when they are applied to himself.

A precisely similar indictment might be framed against some of our friends in purely religious movements. They will attack Spiritualism, judging it by the sayings and doings of its least reputable adherents, and discreetly and very disingenuously concealing the fact that these things are at least as abhorrent to the great body of sensible and honest Spiritualists as to their critics.

Now, while we have not the right to claim that our movement, or any other movement, shall be judged solely by the best that is in it, we are certainly entitled to insist that it shall not be judged entirely by its worst.

Let the man who would pass judgment on us clear his mind of cant and adopt a standard of common sense and common honesty. The old political manoeuvres, the old

tricks and catch-phrases, the ancient device of contrasting the best elements in your own political or religious faith with the worst in that of your opponent—all these things are out of date. The world has grown heartily sick of them. Another worn-out superstition that it is time to discard is the idea that the follies and misdeeds of the followers of any particular doctrine are necessarily the outcome of that doctrine and not of the human failings of its adherents. We recall the time when it was assumed in religious circles that a Rationalist must of necessity be an abandoned wretch. It took the world at least half a century to discover that he might be at least as honest and upright a citizen as the most pious of his detractors. It is quite a common thing for a good man to have a bad creed, and for a bad man to profess a good one.

And here it may be pertinent to say a few words on the subject of Spiritualism itself. In the first place, it is not a creed, but a body of ascertained facts relating to a future life. The Spiritualist says he knows by the evidence of his senses that human life does not cease with the death of the body, that man, whether in the flesh or out of it, is a spirit, and by consequence can communicate with spirits. The Spiritualist, then, is in a position to certify to the teachings of Religion which holds this idea of a life after death as its central and cardinal truth.

It is a very simple truth and lends itself to all kinds of nonsensical and fanciful presentations—every good thing is liable to abuse—but it remains true all the same. We endeavour to present the proofs as plainly and sanely as we can, and ask nothing at the hands of the sceptical observer but common sense and common honesty. It is not common sense to pronounce on any question without investigating it. It is not common honesty to condemn a community because of the "fads or follies" of a few of its members. Spiritualism is the most tremendous thing in the world to-day. It is so great as to have given birth to innumerable creeds, cults and coteries, all of which, being human, present opportunities for censure from the critical observer. But the simple truth at the back of each is all that really matters and the only thing with which a wise critic would seriously concern himself.

## A GENERATION AGO.

(FROM "LIGHT" OF MARCH 6TH, 1886.)

As the Sunday Afternoon Lecture Society commence their recess from the third Sunday in March, Mr. Gerald Massey will occupy their platform at St. George's Hall, Langham-place, for ten Sundays, from March 28th to May 30th, inclusive. The lectures are primarily Spiritualistic, but they are not limited to mere phenomena.

Spiritualism has had a prodigious effect in redeeming multitudes from hardened Atheism and Materialism; proving to them that there is another world—that there is a non-material form of humanity, and that many miraculous things which they had hitherto scoffed at are true.—ROBERT CHAMBERS.

CLAIRVOYANCE.—During February clairvoyant descriptions were given at the rooms of the London Spiritualist Alliance by Mrs. E. A. Cannock, Mrs. Wesley Adams, Mrs. J. Paulet and Mrs. Brittain (of Hanley), and many highly evidential and satisfactory results were obtained.

THE PSYCHIC TELEGRAPH.—An interesting discovery has been made in connection with the message given by Mr. Wilson as received on his telegraph (page 59), and referred to by Mr. Withall in his letter (page 69). On referring to the Note Books of "M.A. (Oxon)," it is found that "Prudens" and Plotinus are identical and the allusion in the message is thus verified.



## THE TRUE EXPLANATION OF THE ANGELS AT MONS.

BY THE REV. A. J. WALDRON.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, February 17th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

(Continued from page 70.)

Proceeding, the lecturer referred to the phenomena of ordinary physical vision and to the fact that what was seen was always an image produced on the brain. When we looked at an object we did not actually see the thing itself, but received an impression of it by some action on the consciousness. Every bit of matter was thought projection. He admitted that one must have an object, but one could not have the objective without the subjective, the correlative. Thought-transference on this plane had now been scientifically established, and the man who denied it was not worth wasting time upon. We were living on the spiritual plane now, and to teach that there was a line of division separating us in this world from our friends in the other was the most absurd formula given by theologians. Surely we could communicate with them now.

Mr. Waldron then gave an account of his meeting the famous Dr. Ochorowicz, the Russian psychical scientist. The doctor was a man of considerably over six feet in height, physically a splendid specimen of humanity. After his interview with Mr. Waldron, the doctor said he would come and see him again, adding that he did not need to take trains or any other physical means of travelling; he travelled in spirit. Sure enough the occasion came when the doctor redeemed his promise, bringing with him a most powerful impression of his presence. "It was," declared the speaker, "as if all the windows were open and the sea air had come in."

Alluding to the misunderstandings that arise from inability to see through the veil of appearances, the lecturer told the story of a poor hard-working woman whom he had known in his period of service as Vicar of Brixton. One day the woman came to his church bringing her sister—a woman whose face was so painted and powdered that, after being introduced to her, he was not sorry to see her depart. Later he was surprised to meet her again, still with painted cheeks and darkened eyebrows, and she travelled with him, much to his discomfort, on the top of a tramcar. That was on a Monday. On Friday she was buried, and then he learned that this poor "painted woman," as he thought her, had simply resorted to paint and powder to hide the ravages of disease. She had lived a life of hard work, and was, indeed, working to the very last. He had felt keenly ashamed that he should have misjudged her. "We cannot see" (he continued); "we judge by the outside, and when the vision comes we can only see up to our education and never beyond." (Applause.) When the French soldier caught the message from the unseen he thought of Joan of Arc, the old-time deliverer of France, and what he saw took form and shape accordingly—he projected a figure from his soul-consciousness. It might be asked, if a French soldier did this and made what he saw visible to his comrades, could not others do this? "I believe," said the lecturer, "that I could make some of you sometimes see the things which I see," and he proceeded to describe the experiment of the young Edison with a steel plate perfectly smooth which, placed in front of the camera, yielded photographs of geometrical figures which by his thought the young experimenter projected on the surface of the plate. These were thought messages: but every thing was a thought message, and we could make one another see these things. He could fill a room with them.

A medical friend of his, a great psychologist, called in to see a woman who complained of suffering from nervous irritability. The doctor remarked, "Good heavens, I should think so! Look at the paper on the wall; look at the pictures; get a different tone of wallpaper, and burn those pictures!"

There was an occasion when Christ could perform no miracle in a room until the crowd was turned out of it.

The sceptic complained of angelic visions, "They are always female angels that are seen." But had not every artist painted female angels? The reason was clear. It was because of the grace of line and tenderness of expression associated with womanhood. It was to be remembered that the real vision was not outside, but within. People said, "Will you give the names of your seers?" But who would give names to be scoffed at and dragged through the gutter of cheap journalism? Some things were too sacred to put one's name to.

Mr. Waldron wanted his hearers to believe and understand that they could themselves exercise psychic power. The mistake we had made about prayer was to pray to a God outside and ask the angels to help when we already possessed all the power and could exercise it if we only believed that we had it. He said that he visited on one occasion a celebrated London physician and saw a patient of his—a man who occupied an important Government position and could speak five or six languages. During the interview this gentleman suddenly rose from his chair and, with an abrupt "Excuse me," rushed from the room. When followed he exclaimed, "I am in hell!" Subsequently he exposed his arm, showing that there was not an inch of it that was not covered with marks of the hypodermic syringe. Mr. Waldron said, "I can send you to sleep without a drug, if you believe it is possible." When the patient retired Mr. Waldron sat on the bed and talked to him till nearly one o'clock in the morning. At last the man said, "I do believe you can send me to sleep." Mr. Waldron rejoined: "You will sleep for seven hours"—and he did. If we believed that psychic influence was felt by the lower animals (and the most psychic things in the world were dogs and horses), why could not we exercise such influence ourselves? Why should we retire to our couches only to sleep? Why should we not travel, visit the trenches, and, as temporarily-enfranchised spirits, use our powers for the relief of pain and suffering? Why should we live only on the physical side? But these psychic powers should be used only for spiritual purposes. Paul was right. The psychic divorced from the spiritual was the most devilish power in the world, but wedded to the idea of unselfishness it was capable of infinite development for good. Never should such a power be used for mere gain or profit. They could hold meetings—not meetings called by bishops or parsons, but a circle here and a circle there—and, in silence and concentration and in belief in the power they possessed, they could stop the German attack on the world's ideals and bring victory to the armies that were fighting for religion, civilisation, and humanity. Such things had happened before. What this power was he could not define any more than he could define a sunset. The cleverest scientist was ignorant of the nature of electricity, but it was a fact for all that. And psychic influence was a fact. The London Spiritualist Alliance had before them a chance such as had not come to any body for a century. The boys in the trenches were not calling for church or chapel; they were calling for a bigger religion, for a faith that shall be Catholic in the largest sense, and therefore greater and better than all the creeds. (Applause.)

In the course of the discussion which followed,

DR. ABRAHAM WALLACE, in seconding a resolution of thanks moved by Mr. A. R. Keating, expressed the pleasure with which he and the rest of the audience had listened to Mr. Waldron's address. He had the good fortune of being chairman at the meeting of the Society for Psychical Research when his friend Dr. Hodgson came forward and avowed himself a Spiritualist, and he was delighted to hear Mr. Waldron make the same avowal. Mr. Waldron had referred to God being on our side in this war: he thought we should rather feel that we were on God's side. (Applause.) As to these wonderful visions, he was not going into the question whether they were realities or hallucinations, but he believed with the lecturer that there was something distinctly objective whether it was describable as the projection of thought forms or not.

MR. "ANGUS McARTHUR" said that to his mind the most vital and interesting point in what Mr. Waldron had said was



his emphatic declaration that this war could not justly be regarded as a judgment on the British nation for its sins. Man had struggled up from the ape and tiger stage, and had reached that point in his evolution when he realised that there was a gulf between him and the beast. They had all heard of the "fall" of man, but in reality that fall had been a "fall" upwards, and ever since it occurred man had been "falling" in the same direction—(hear, hear)—and the war represented a battle against those elements of the ape and tiger which still remained on the earth. When the Supreme Power enlisted in that fight the armies of this country and its allies, it was not as a punishment for their shortcomings, but the greatest compliment that could be paid to them. Alluding to their lecturer's reference to the Roman Empire and to his idea that Great Britain was not an Empire, Mr. McArthur said the term Empire was quite justified in connection with our country, for there was this difference between it and Rome: The Roman Empire was simply an aggregation of States held together by a central force, but without the cohesive power of any common cause. That was not the case with Great Britain, which was an organic unity of peoples—a single, indivisible whole. That unity, continuing as it did from age to age, had developed a permanent psychic personality—a kind of "psychic ego" transcending but enveloping the component human personalities. It was in that transcendent national Self that our Imperial allegiance centred. It was that great Imperial entity, represented, and worthily represented, by King George, that inspired the ideals and directed the energies of the British race. But the Imperial Personality was nevertheless greater than the King, and would survive in beneficent activity long after *this* King and *this* people had been gathered to their fathers. These theories of the existence of the Imperial Personality as a psychic identity had recently been put forward at a meeting of one of the principal branches of the Royal Colonial Institute, with a bishop in the chair. He was glad to be able to add, as an evidence of the extent to which the psychical idea of life was permeating the thought of the time, that it had been received with favour and appreciation. (Applause.)

The resolution having been carried, Mr. WALDRON briefly responded and the meeting closed.

#### HYPNOTIC CONTROL.

A Russian lady tells a curious story of her experiences with one of her domestics, a young chambermaid, who suffered from some nervous affection, for which the lady treated her hypnotically. Among much that is of the usual character, the following circumstance may be of interest to those who imagine that the will of the operator wholly dominates that of the subject. The girl was put to sleep in the customary fashion, and told that she was not to get up until eight o'clock, and that she was not to do up the apartment in her charge. These orders were given in the usual authoritative manner. Notwithstanding this, the maid continued to rise early, and go about her work in the hypnotic sleep, returning to bed when finished, and awaking naturally at the appointed time. Somewhat puzzled, her mistress ordered her more emphatically to remain in bed, and sleep until eight. In the hypnotic state the girl then flatly told her mistress, "I shall sleep until eleven." "You only need to sleep until eight." "I shall sleep until eleven." Curious to know the result, the lady waited until eleven, and then proceeded to awake the girl, with the following result:—

"It is time to get up," I said, when my watch indicated eleven o'clock.

"I shall sleep five minutes yet," replied Varia, firmly.

"But it is exactly eleven o'clock," I told her.

"According to your watch, but, according to the sun, it is five minutes from eleven."

"But where do you see the sun? Your window looks north."

"I see the sun. The walls do not prevent me."

I sat down, keeping my eyes on my watch. In five minutes Varia said: "Awake me. Breathe on my brow, on my eyes." She then awoke, instantaneously recovering her timid and piteous expression of face.

This experience showed the lady that her subject, while in the hypnotic sleep, became clairvoyant, and, having received

some disquieting news regarding the health of a relative, the following effort was made to utilise the gift:—

"Could you tell me how N— is?"

"Leave me for an hour and I shall try to go and find him, and I shall see—. I shall go to his house."

I returned in an hour and made some passes, as I observed that the sounder she slept the better she spoke.

"Do not be uneasy, the lungs are only partially affected. There is no abscess. He will get better." (In the sequel both diagnosis and prophecy proved to be correct, in spite of the verdict of the doctors.) Having finished her task, she said: "I am tired; I must sleep now." This phrase, "I must sleep now," my servant repeated each time she accomplished what seemed a more or less difficult task.

Varia's ideas while asleep were changed entirely from those she entertained in her ordinary condition, and she spoke in quite a superior and critical fashion. In her normal state she was somewhat narrow in her sympathies—a result, perhaps, of her peculiar training.

#### THE PSYCHIC TELEGRAPH.

ANOTHER EXPERIMENT AND A NEW DISCOVERY.

By DAVID WILSON.

In view of the general bearing and attendant circumstances of the communications given in the first section of these notes, it occurred to me that perhaps the quantity of the Metallic Medium used was insufficient, so I made an altogether new apparatus, which may be briefly described as follows: On a wood base is a brass pillar about eight inches high, which supports a copper loop holding the crystal—which itself is powerfully illuminated by a ray of light, making it appear an intense violet colour. The loop forms a part of an electric circuit in which are inserted the two oscillators, milliammeter and battery used in the old form of the Psychic Telegraph. Immediately under the crystal is placed a cylinder containing the Metallic Medium and radium. The electric portion of the apparatus does not signify much, because it is only used to ascertain the relative activity of the Metallic Medium. The vital part of the arrangement is the crystal suspended over a cylinder emitting both Metallic Medium and radium emanations. By these the crystal is brought under the influence of the Metallic Medium to a far greater extent than was the case in the previous experiments. Roughly speaking, there were more than forty times the quantity of Metallic Medium.

I should have expected that as a result the intermittent luminescence would have been much enhanced, but so far from this being the case the intermittent appearance of light which previously had spelt out communications totally disappeared, its place being taken by a violet kind of cloud which appeared to slowly well up from the amethyst and as slowly to disappear again; the whole process occupying twenty seconds or so and being seemingly repeated indefinitely. I may say here that had made a reduction in the use of the hemp referred to in my last notes to a point at which it would not ordinarily be considered to have any effect. I should have continued to observe this appearing and disappearing aura for a longer time than I did, but for the fact that I found my attention being constantly taken off the matter in hand by that feeling which everyone knows of having some forgotten word "on the tip of the tongue." So I shut down the apparatus for the night. The next night exactly the same occurred. I had been observing the crystal through a magnifying glass for about ten minutes, when once more I had the sensation of endeavouring to recall a word. After a time I "got" the word, it was "de," which, however, to me conveyed no meaning. As it was obviously an unsuitable time to be scrutinising the crystal with one's memory preoccupied like that, I once more ended the proceedings. This effort to remember something forgotten appeared to have been merely chance distraction which occurred no more, and in an hour I had forgotten all about it. Two days passed. Then I tried the crystal again, determined to make a strong effort to watch it without allowing my attention to wander. My efforts on this occasion were even less effective than before, for no sooner



## A QUAKER SEER.

We have received from Mr. Albert J. Edmunds, M.A., who for a considerable period has acted as secretary of the Historical Society of Pennsylvania, and who took, some years ago, an active part in the literary life of this country, "The Vision, in 1803, of Joseph Hoag, a recorded minister of the Society of Friends." This version is, we are informed, reprinted from a text of 1854, and is accompanied with extensive collations and commentary by Mr. Edmunds. It may be mentioned that Mr. Edmunds has accomplished much excellent work in the sphere of the Higher Criticism. His most important book, "Buddhist and Christian Gospels Compared from the Originals" (Tokyo, 1905; Philadelphia, 1908), has made an impression on the literary and theological worlds, the work having been criticised and quoted by the most eminent critical scholars in nearly all nations.

While giving his fellowship lectures in the University of Pennsylvania, he alluded to the wonderful psychical unfoldings of our age, and quoted this Quaker vision which foretold the American Civil War, 1861-1865; defeat of the South, 1865; abolition of slavery, 1865; the disruption among the American Quakers, &c. This brought a demand for proof from sceptical scholars present. By considerable industry and labour Mr. Edmunds has, he believes, obtained positive evidence which should satisfy his Agnostic opponents. They hold, as all know, that "prophecies"—both ancient and modern—are generally after the events. He has had reprinted the "Vision" from, as already stated, a discovered text of 1854. Mr. Edmunds states that when "the last three items are fulfilled, Friend Hoag's vision will rank second to none in the history of seership, and may yet be page one of some American Sibylline leaves."

Mr. J. Estlin Carpenter, Principal of Oxford Unitarian College and an authority on Comparative Religion, while lecturing in America, honoured Mr. Edmunds by calling upon him. The Vision reads:—

In the year 1803, in the eighth or ninth month, I was one day alone in the field and observed the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed; for all my faculties were low, and unusually brought into deep silence. I said to myself, what can all this mean? I do not recollect ever before to have been sensible of such feelings. And I heard a voice from Heaven say: "This which thou seest which dims the brightness of the sun is a sign of present and coming times. I took the forefathers of this country from a land of oppression. I planted them here among the people of the forest. I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people; but now they have become proud and lifted up, and have forgotten me who nourished them and protected them in the wilderness and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land, and suffered a dividing spirit to come among them. Lift up thine eyes and behold." And I saw them dividing in great heat. This division began in the Church on points of doctrine. It commenced in the Presbyterian Society, and went through the various religious denominations, and in its progress and close its effects were the same. Those that dissented went off with high heads and taunting language; and those who kept to their original sentiments appeared exercised and sorrowful; and when the dividing spirit entered the Society of Friends, it raged in as high a degree as in any I had before discovered. As before, those who kept to their ancient principles retired by themselves.

It appeared in lodges of Freemasons. It broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a length of time. Then it entered politics in the United States, and did not stop until it produced a civil war, and abundance of human blood was shed in course of the combat. The Southern States lost their power and slavery was annihilated from their borders. Then a monarchical power arose—took the government of the States, established a national religion, and made all the people tributary to support its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, and I heard a voice proclaim: "This power shall not always stand, but with it I shall chastise my Church until they return to the faithfulness of their forefathers. Thou seest what is coming on thy

did the violet appearance begin to well up from the amethyst than I suddenly became conscious of another word, "on the tip of the tongue." At last it came to me suddenly in the fashion that everyone has experienced. The word was "priesa," which, however, conveyed no meaning to me. On this occasion, distraction or not, I determined to persevere with my scrutiny of the crystal, never dreaming there was any connection between the two. In another few seconds I again became conscious of this curious sensation of hunting for a word, which I ultimately "got." And so it went on for several more words. It was all so curious that I wrote the words down as I "recalled" them. But not only did I not remember ever having seen them before, but did not understand them, as they were Spanish. Then it dawned upon me. These words one by one, so to speak, sprang into my consciousness at the moment this recurring violet aura reached its culminating point—which occurred, as I have said, about every twenty seconds. I was not remembering at all. It was the conscious reception of a telepathic message via the Metallic Medium and crystal in a language which I am unable to write or understand in the slightest degree, namely Spanish. The whole message ran as follows so far as I went, for no doubt I left off before the end of it:

*De priesa nunca me ha sido mas necesario tu auxilio y tu.*

Immediately the crystal was disconnected, all the feelings of this abnormal cerebration ceased. Once again I mounted the crystal, but observed it this time from behind a small copper screen. For one hour and twenty minutes I felt nothing of this feeling of trying to recall a word which seemed to be "on the tip of the tongue." Then I discarded the screen, and within forty-five seconds I had "recalled" another word. Again I used the screen, and again nothing happened. Each time I removed the screen the words started coming again. Each time I replaced it they stopped. I repeated this thirty-five times, with the same results. *Some kind of wave or emanation was coming from the crystal, which could not pass through, or was absorbed by, the screen.*

When I reached this point I was too amazed to be able to think clearly any longer. For, as it seemed to me, the Metallic Medium and crystal might be acting as a kind of "psychic transformer"—adapting an electrical expression—by which countless thought waves and other influences emanating from the Unknown were being transformed into waves of such nature as to directly affect the human brain consciously to the owner of the brain! But if this should be true, what a vista is opened up! If words can come in this manner why not sounds and sights? Indeed, why not even the emotions?

I trust that without unduly taxing the reader's patience I may be permitted to resume at length the investigation of this matter, to which both this and the preceding section will serve somewhat as an introduction.

## IS THERE HUMOUR AFTER DEATH?

Sir Rabindranath Tagore, in "My Reminiscences," now appearing serially in "The Modern Review," tells a story the interpretation of which we leave to our Spiritualist friends. "We had an old cashier, Kailash by name," he writes, "who was like one of the family. He was a great wit, and would be constantly cracking jokes with everybody, old and young, recently married sons-in-law, newcomers into the family circle, being his special butts. There was room for the suspicion that his humour had not deserted him even after death. Once my elders were engaged in an attempt to start a postal service with the other world by means of a planchette. At one of the sittings the pencil scrawled out the name of Kailash. He was asked as to the sort of life one led where he was. 'Not a bit of it,' was the reply. 'Why should you get so cheap what I had to die to learn?'"

—"Christian Commonwealth."

In my judgment the actuality of a spiritual world, the value of the evidence for its objective existence, and its influence upon the course of things are matters which lie as much within the province of Science as any other question about the existence and powers of the various forms of living and conscious activity.—HUXLEY.



native land for its iniquities and the blood of Africa, the remembrance of which has come up before me. This vision is yet for many days."

I had no idea of writing it for many years, until it became such a burthen that for my own relief I have written it.

We may mention that Mr. Edmunds is well acquainted with psychical literature, and especially the writings of Jacob Behmen, George Fox, Swedenborg, and A. J. Davis. In his letter he observes that November 28th, 1915, was the seventieth anniversary of Andrew Jackson Davis's first lecture in New York in 1845. He adds:—

I have been reading him this fall, the first time at all deeply for some thirty years. I passed through Poughkeepsie in 1885, September 10th, the day after I landed in the United States, and again in September, 1886, on my way to New York and Philadelphia; but I never got off there. How I should like to go thither next summer and climb the mountain beside the Hudson River, where Davis conversed with Swedenborg! Perhaps I shall. It is only one hundred and ten miles from here. There will be a Davis revival one of these days. Already Dr. Densmore has reprinted Tuttle's "Arcana of Nature," with an introduction dealing with Davis. It contains a letter from the seer a year before he died (January 13th, 1910). Since last February I have been preparing a rational edition of the Gospel of Mark. In going through the "Divine Revelations" I find that the seer has made two good hits about Mark in line with the most advanced criticism. One might think he had read Kirksopp Lake on the Resurrection!

### SIDELIGHTS.

According to the "Christian Commonwealth," the Bahai faith is spreading with remarkable rapidity through Persia. In spite of fierce persecutions, some one hundred and sixty Bahai gatherings are held in Teheran alone, and the loyalty and devotion of its adherents seem only to be increased by the perpetual martyrdoms.

A pamphlet, "Why the War will End in 1917," by Sepharial, is another essay in prophecy from the astrological standpoint. The author writes with assurance derived, as it would seem, from previous successes in reading the portents of the stars. On this occasion he fortifies his position by allusions to Scriptural prophecy. While we may hope (without malice) that the prophet may be wrong and that the war will not drag over yet another year, it is pleasant to receive the assurance that "the Anglo-Saxon race will be the paramount power for good during the next sixteen hundred years." The pamphlet is published by Robert Hayes, 61, Fleet-street, E.C., at one penny.

Commenting on the Rev. A. J. Waldron's address before the Alliance on the 17th ult., the "Christian Commonwealth" remarks that the most interesting portions of the lecture were the biographical interpolations. While remarking that he did not add to the evidences for the visions, the journal concludes that Mr. Waldron's audience had reason to be pleased with his declaration of faith in "Spiritualist phenomena." But why, we may ask without meaning offence, why "Spiritualist" phenomena? The evidences for the spiritual—or, at any rate, the psychical—nature of man are known and experienced by myriads of people who have never heard of Spiritualism. They are facts in Nature. All that the Spiritualist does is to cultivate the necessary "psychological climate" (as Myers called it) and to study the results.

Professor H. H. Turner, F.R.S., in the closing paragraphs of an article in the "Star" dealing with the chief features now presented by the night sky, refers to the fact that a few weeks ago Mars was in the position "on the Lion's breast" (alluded to in Tennyson's "Maud") that he occupied for seven weeks during the Crimean war, and that the same configuration occurred during the Boer war. "It is open," he remarks, "to those who so wish to point out the exact significance of the 'sign' on these three occasions." Astrologers, we may point out, will probably not attach much national importance to the sign, seeing that from their point of view England is not covered by the constellation of Leo but by Aries, the Ram.

In "Theosophy and the Problems of Life" and "Unseen Aspects of the War" (The Theosophical Publishing Society, at the respective prices of 1s. and 6d net), Mr. A. P. Sinnett gives us some interesting and suggestive papers on the questions of the hour, the present conflict being naturally a conspicuous subject. "Unseen Aspects of the War" contains the two articles contributed by the author to the "Nineteenth Century and After" for October and November, 1915. Opinions may

differ regarding the validity of some of Mr. Sinnett's conclusions, but a reconciliation of views is sometimes effected by an analysis of the ideas which underlie different and apparently opposed terms. It may happen that the ideas are the same, but one writer will give them an allegorical or mystical form while the other will derive his terms from natural science. Mr. Sinnett, for example, has much to say concerning Evil Beings and White Powers engaged in combat. Others may prefer a terminology which does not involve any personification of the forces at work. Certainly we resolutely decline to recognise principles or persons of absolute evil. The conception of an ordered Universe has no room for them. Pope has suggested the idea in some couplets too well known to need quotation. Nevertheless Mr. Sinnett's views are thought-provoking, especially in the direction of psychic inquiry and the recognition of the part played in human life by supramundane powers and forces.

### LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.*

#### Where is the Spirit World?

SIR,—I read with much interest the quotation in your last issue from the old memorandum-book of the late Mr. E. Dawson Rogers. While it may be readily granted that the spirit world is wherever the spirit is, I suggest that each grade of spirit existence will have its special and appropriate habitat. Andrew Jackson Davis and other seers have told us of the existence of zones of stratified substance built up from the finer exhalations of the material world. We need something definite in our conceptions of spirit life.—Yours, &c.,

A. FARQUHARSON.

#### The Power of Prayer.

SIR,—Some years ago, when I was in California, I heard a well-authenticated story of a young drawing master who had passed out of the body, appearing to a young girl member of his class, to whom he was only known in the way of business, and saying, "You are pure; pray for me."

Is not it our duty to help those who in this terrible war have sacrificed earthly life for us?

I have a short form of prayer I will willingly send anyone who asks for it, and if all Spiritualists would agree to offer up some such petition at a given hour each day, say 2 p.m., what a force would be generated to help spirits who may be at present "in prison," or earthbound, through the grief of loving ones left behind!—Yours, &c.,

CORDELIA.

#### The Psychic Sense on the Battlefield.

SIR,—Your article on the psychic sense on the battlefield is an interesting confirmation of what Mr. F. L. Rawson puts forward in "Life Understood." He says that there are many instances of soldiers foretelling their death on the battlefield. He quotes the Confederate General, John B. Gordon, whom Dr. Heysinger cites as a most capable man, both in military and civic life. He writes: "John B. Gordon devotes a whole chapter in his 'Reminiscences of the Civil War' to various premonitions of death among soldiers, one of which was that of his own brother, who foretold the circumstances of his own death at the battle of Chancellorsville. This occurred as foreseen." He deals with the question of prophesying fairly fully, and I should like your ideas with reference to his theory. He says that everything is fixed beforehand, but fatalism is not true, because by true prayer, alias scientific right thinking, a man can destroy any evil that he foresees. He says the material world is best described as a series of cinema pictures.

Some years ago you had very interesting particulars of a Mr. Turvey, who was able to foresee the future, and whom, I think, you have satisfactorily tested. Mr. Turvey says that he used to see the future in the form of little pictures flitting by. This is curiously confirmative of Mr. Rawson's theory.—Yours, &c.,

D. H. E.

[There are several cases of clairvoyants to whom visions of both past and future events come in pictorial form. No doubt in such cases the seer possesses natural visualising power. The question of free will and fatalism is too large to enter into here. There is so much to be said on both sides. We take it that each is true in a measure—part of a unitary truth.—Ed.]



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## NOTES BY THE WAY.

On another page appears a letter from Sir Arthur Conan Doyle dealing with the question, "Where is the Soul During Unconsciousness?" It is a subject fertile not only in suggestions but examples. Modern instances of what may be called the "awareness" of the spirit when the bodily activities are dormant are to be found in abundance, the cases actually recorded being probably but a small proportion of the whole. Many of them appear to belong—in appearance at least—to the telepathic division of mental phenomena. But in some cases it is quite easy to exclude this explanation in favour of clairvoyance, a term which has a far larger meaning than that usually assigned to it. Instances have come so constantly under our personal observation as somewhat to dull the sense of wonder. We note especially the experience—an almost daily one—of taking up abstractedly a book or paper at random and finding in it an item peculiarly appropriate to some subject under consideration. If the matter had been consciously searched for with strained attention it might have evaded discovery for hours—perhaps for always. There is a whole volume of philosophy in that occasional diversion of the mind from the subject in hand, thus allowing the subconscious powers to have unrestricted play. The acute intellect of Sherlock Holmes must have divined this, for we know that when some particular problem baffled him altogether he dropped it for the time and occupied himself with music or mathematics.

This subject of soul-consciousness and its activity when the external faculties are quiescent recalls a suggestion which has been often made in these pages—viz., that the keys to many of our problems lie in the study of the soul incarnate. Investigation which relates to discarnate spirits is an important part of psychical research, but it is not the whole of it. Let us begin at home and prove the soul in man here and now, and then demonstrations of the existence of the soul after physical death will come with double force, and the evidences become altogether impregnable. We are long past the time, thank Heaven, when the enthusiast raw to the subject became so dazzled with the discovery of a spirit world that discarnate "spirits" were to him the beginning and end of all things, and he became temporarily oblivious of the powers of the spirit in the flesh, which for the purposes of a comprehensive study of the subject is really the centre of the circle. We are far from desiring to belittle the importance of spirit interposition. We see, in fact, abundant evidence of the fact that the spirit out of the flesh often co-operates in experiments in clairvoyance, tele-

pathy and psychometry. The experiments in psychic telegraphy conducted by Mr. David Wilson, Mr. Howard Williams and Mr. J. Weston have furnished some curious instances. In the volume "Spirit Psychometry," containing accounts of psychometrical researches, the experimenters—men of some intellectual distinction—found that the action of intelligence other than of the medium was clearly evident.

In this issue, it will be seen, Dr. Crawford deals with the question of the genuineness of the phenomena recorded by him from week to week in these pages. He has cited to us the testimony of two further witnesses who have attended the séances, Messrs. R. Gorman and James Heslip. Both gentlemen were given opportunities for thoroughly scrutinising the conditions of the circle, and they are absolutely convinced of the reality of the manifestations they observed. It will be remembered that an old reader of LIGHT raised the question of unconscious mediumistic action in connection with Dr. Crawford's experiments. Dr. Crawford, however, was quite aware of this possibility, and has taken due account of it in his investigations. The importance of the work he has undertaken is not easily to be exaggerated. He has aimed at the highest scientific precision throughout, so that each experiment when complete should stand absolutely proven. We have reason to believe that his papers have been studied with attention in scientific circles, where less carefully attested records of objective phenomena would make little impression. They have a momentous bearing on the higher aspects of the subject, and those who are concerned only with the philosophical issues may pursue their studies with greater assurance after this strengthening of the foundation facts.

A friend who is not favourable to "New Thought" in any form remarked recently that everything worth knowing had already been discovered and proclaimed by the seers and sages of antiquity. We had, he contended, to go to the past for all spiritual truth. Here, it seemed to us, was a confusion of ideas. It is not a question of the newness of truth; it is a question of the growth of the mind to enable it to gain clear and ever clearer views of principles which are neither old nor new, but have existed from the foundation of things. When we speak of wanting new light on any problem it is not the light that is new, it is rather a matter of gaining new power to perceive. Psychic evidences are said to throw "new light on immortality," but they were throwing precisely the same light on it thousands of years ago. It is the mind, not the truth, which advances. Everything, then, of vital importance in the teachings of the ancients can be, and has been, discovered by enlightened minds quite independently of a study of such teachings. Facts and opinions may be old or new, and errors have their little day and cease to be, but principles are beyond all movement of time and circumstance. They remain changeless in a world of change.



## LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

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The programme of the remaining Thursday evening Addresses in the Salon is as follows:—

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

## MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 14th, Mr. A. Vont Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, March 16th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the sixth of his series of lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, March 17th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, March 17th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

## LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

March 16th.—"Permeation of Silica."

" 23rd.—"Crystals."

" 30th.—"Transformation of Insects."

April 6th.—"The Knights and Hospitallers—Their Visions and Story."

" 13th.—"My Psychic Experiences."

PERSONALITY.—The personal Ego is not a bare, abstract unity of consciousness, it is that unity restricted and determined by a contracted circuit or range of consciousness. . . . The fallacy or illusion of individuality consists in this: that the mere limitation or difference—extensive, intensive, and modal—is hypostasised in place of the true *being* of the individual—the *universal* subject. The individual is only a mode, a partial determination or position, of this subject. There is no partial individual as pure subject, individual subjectivity being a mere representation to correspond with a special content of the universal consciousness.—C. C. MASSEY.

## PSYCHIC PHOTOGRAPHY AND THE VIOLET RAYS.

Mr. F. M. Sutcliffe, writing under "Photographic Notes" in the "Yorkshire Weekly Post" of the 12th ult., has some interesting reflections on the violet rays and psychic photography. He remarks that:—

Whenever a photographer hears the word "violet" he pricks up his ears, for is not the whole of his life spent in keeping the violet rays of light from smothering the blues, the greens, the yellows, and the reds? And those other rays, the ultra-violet, which are invisible to us, but which affect the unscreened plate so seriously, what of them? Are there times when our eyes are open to them? I believe there are. In the papers last week was an account of a figure of a woman draped in violet, seen by two soldiers in a trench. This figure had no substance, and was undoubtedly a vision. Unfortunately, one of the men who saw it was killed at the time; whether both agreed in the purple colour of the wraith the report did not say, but it is interesting to me as it agrees with the colour of the only spectre it has been my good fortune to see, and if similar apparitions should have been noticed of the same violet colour it may help to make possible the impression of these spirit bodies on the photographic plate, of which one or two undoubted cases have been recorded.

The reason why psychical photography offers such difficulties is that we are not likely to have a camera at hand, loaded with a plate sensitive to the right kind of light, at the moment the vision appears to us. Again, for want of experience we do not know whether a time or an instantaneous exposure would be the right one. Then the vision in most cases, I should say, will have disappeared before the spectator has realised that he was looking at a spirit. I know, on that memorable day when it was my good fortune to see the only ghost I ever saw, that if I had had a camera by my side ready for exposure I should not have had the wit or the want of courtesy to my visitor to pick it up and press the button.

At this point Mr. Sutcliffe narrates the story of an apparition, which he witnessed in broad daylight, of a lady in a violet dress who entered his room through an open door and passed out through the closed and locked door of another room. He followed at once, but she had disappeared. He continues:—

It is hardly necessary to add that psychical photography has suffered both from the hasty conclusions photographers have jumped to on seeing strange marks and perhaps figures on their plates, and the stupid jokes others have played on the credulous by wilfully impressing ghost-like images on their plates. Even if it were the good fortune of a photographer to expose his plate at the exact moment some spirit body was in front of it and in focus, it would be very difficult to prove that it was a genuine impression, and not an accidental one possibly caused by the plate having been exposed, unknown to the operator, on some figure of flesh and blood.

In the wet collodion days ghost-like images were not uncommon, for it was the practice then to use one piece of glass for numerous negatives. When a sitter's order was finished the negative was not indexed and stored away, but it was put with others into a pan of hot soda and water to remove the varnished film—varnishing was imperative, for the collodion film was almost as delicate as a butterfly's wing and easily scratched with the slightest touch. When a piece of glass had been used four or five times it was difficult to make the surface quite clean enough to use again, and the previous images sometimes reappeared faintly when the glass was used too often.

If anyone doubts that it is possible to photograph something which he cannot see, let him expose a plate on the next rainbow he sees. If he uses an ordinary plate, that is, one which is more sensitive to the violet rays than to the red and yellow ones, and keeps his yellow filter buttoned up in his pocket, he will find on developing the plate that instead of a ribbon-like arch, brighter at the inner edge than the outer one—as he would expect to find it, knowing that his plate was more sensitive to the blue inside than the yellow and red on the outer side—he will develop a segment of a circle, luminous down to the ground, showing that his camera could see many more rays of light than he could.

Some wonderful photographic landscapes, in which all the rays of light except the ultra-violet were cut off, were made in America some years ago, which went to prove that there is all round us a wonderfully beautiful world to which our eyes are blind; when I say our eyes, I mean the eyes of the majority of mankind, for there may be an individual here and there who can see the light beyond the violet, just as there are odd indivi-



duals who are colour-blind to red and green. Strange to say, there are, according to the researches of Sir William Abney, very few people who are colour-blind to the violet part of the spectrum. May we gather from this that as the world grows older its inhabitants will become more blind to the red rays and more susceptible to the violet?

## WHERE IS THE SOUL DURING UNCONSCIOUSNESS?

*To the Editor of LIGHT.*

SIR,—I have had my attention drawn rather strongly to this point by two instances of recent occurrence, one personal and the other in my family.

The first and slighter of the two occurred to myself. A fortnight ago I had laughing gas at the dentist's. I was taken there inside a cab, my wife and two little boys being with me. The cab drove on whilst I was being operated upon. While under the gas I was intensely conscious that I had returned to the moving cab, and that I could very vividly see the occupants, while well aware that they could not see me. This, of course, might be subjective entirely, but the impression was very clear.

The second incident is more convincing. My son Adrian, aged five, was grievously ill of pneumonia, and was lying half comatose with a temperature of 105°. My wife, who was nursing him, left him for a moment and went to fetch something from the nursery, two rooms away. The elder boy, Denis, was standing on a chair, and on getting down he trod upon some tin soldiers on the ground. My wife, anxious not to leave the invalid too long, hurried into the sick room. The child opened his eyes and said, "Naughty Denis, breaking my soldiers!"

He had never spoken of soldiers during five days of illness, so that the remark was beyond the reach of coincidence. Nor was it thought-transference from my wife's brain, as she is clear that she was thinking only of the invalid. I can only explain it by the supposition, which can be supported by a volume of evidence, that the soul can be, and probably is always, out of the body at such times, and that occasionally under rare conditions which we have not yet been able to define, it can convey to the body the observations which it has made during its independent flight.

Such conditions must have existed in the classic case of Sir Rider Haggard. It will be remembered that he wrote a letter to the "Times" some years ago giving the circumstances in detail. He had lost a favourite dog. In his sleep he saw it lying near a certain point of the railway. Upon searching it was actually found there. There was no particular reason why this point should have suggested itself to him, more than any other in the neighbourhood.

Another classic case is that of the Red Barn murder in the eighteenth century. In this case the mother dreamed three times that she saw the corpse of her daughter hidden in a certain loft. The loft was examined and the corpse was found. There are a great number of such cases on record. They are all readily explained on the supposition that the soul drifts out like a captive balloon, attached always by some filament which draws it back in an instant to its body. There is nothing supernatural in such a supposition. It is only the unfolding of a fresh law in a region which is still but little known. There is apparently a "switch-off" between the body life and the extra-body life. Should the switch for any reason hang fire, then we have memory of one carried into the other.

The matter is of profound religious significance. There is, as it seems to me, something very surprising in the limited interest which the churches take in psychical research. It is a subject which cuts at the very root of their existence. It is the one way of demonstrating the independent action of soul, and therefore, to put it at the lowest, the *possibility* of its existence apart from bodily organs. If the balloon can really drift forth upon a filament and retain its own individuality, then it is no great further step to say that when the filament snaps the balloon is still self-sufficient. A fresh unfolding of knowledge—and each such unfolding is in truth a renewed divine revelation—has given us reassurances. Myers, Gurney and Hodgson are messengers of truth from the

Beyond as surely as Isaiah or Amos, but, British fashion, they speak coldly and clearly with none of the passion and declamation of the East. Their message has fallen on many ears and strengthened many spirits, but it has never, as it seems to me, had the direct religious effect which one might have expected. Personally I know no single argument which is not in favour of the extinction of our individuality at death, save only the facts of psychic research. But these are so strong that they must outweigh all others, as the positive must always outweigh the negative. A hundred who have examined and tested and seen must always be more convincing than a million who disagree without investigation.—Yours faithfully,

ARTHUR CONAN DOYLE.

Windlesham, Crowborough, Sussex.

February 28th, 1916.

## THE MEDIUMSHIP OF MR. HORACE LEAF.

Mr. Horace Leaf, though still a young man, has already made himself known to a wide circle, chiefly by his platform work, in which connection he has travelled extensively throughout the British Isles. Unlike many other mediums, Mr. Leaf did not possess psychic powers as a child, but developed these later in life by study and application. Originally an orthodox Churchman, he at one time took up a course of theological training with a view to becoming a missionary, but abandoned the idea on realising his inability to accept some of the dogmas of the Church. This breaking away from established beliefs was a source of some distress to Mr. Leaf. Later on he gravitated towards Agnosticism, but before he had definitely made up his mind on the subject, his attention was by the merest chance drawn to Spiritualism. Although very sceptical he determined to inquire into the subject, and attended a séance for psychometry, at which some remarkable readings were given. Mr. Leaf was so impressed by these results that he entered wholeheartedly upon an investigation of the subject at large, and within a comparatively short time, by much patient and thoughtful endeavour, succeeded in developing his own latent gifts sufficiently to enable him to come out as a public speaker. His mediumship takes the form of clairvoyance, psychometry and inspirational speaking. He has had some success as a healing and physical medium, but prefers not to dissipate his energies by attempting to cultivate too many branches of mediumship.

Mr. Leaf impresses one as being essentially sincere. One feels that under no circumstances would he advocate any doctrine about which he had the smallest doubts. One sees also that he has the faculty of thinking for himself, and, in discussing with me the intellectual and philosophical side of the movement, he gave evidence of the possession of considerable insight and breadth of vision, as well as powers of sound reasoning. Incidentally, he gave it as his opinion that Spiritualism is gaining ground with the more intelligent classes of the community, but expressed regret that so many people are content to take up the "séance-room" side of the subject, without examining its philosophical and spiritual issues.

Referring to his psychic gifts, Mr. Leaf spoke of one or two unusual features of his clairvoyance. He will sometimes obtain clairvoyant vision of departed spirits, correct as to external details, but considerably smaller than life-size, in some cases the figures being apparently a few inches in height, though normally proportioned. He attributes this to some minute optical derangement, throwing the picture slightly out of focus, and agreed with my suggestion that such experiences might have been the original cause of the belief in fairies. On the other hand, he has the experience occasionally of seeing spirit forms as abnormally large, sometimes the face alone covering the entire field of vision.

At times Mr. Leaf obtains descriptions of numerous manifesting spirits each having the same name, or some other common attribute. He recently saw clairvoyantly seven spirits in succession, all of them old men; they all gave the name of Samuel and all stated that they were Welshmen. In six cases out of the seven the descriptions were recognised. His explanation of this peculiarity is that in certain conditions as a medium he is "keyed" to certain names and other personal particulars and the persons to be described are selected for the purpose on the "other side."

D. N. G.



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
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SATURDAY, MARCH 11th, 1916.

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## SOME THOUGHTS FROM PLOTINUS.

Those who study the ancient authors of Greece and Rome are often struck by the similarity between the past and the present. The social and political problems, the personal points of view, the codes of manners of the remote past were curiously like our own. This has led to the reflection on the part of hasty observers that there had been no real progress in the meanwhile, the fact being that a thousand—even two or three thousand—years are a very small item in the history of the race and that physical and mental evolution may easily occupy many centuries in the process of consolidating some previous advance in order to form a foundation for the next order of progress to be erected upon it. When that new stage is reached there is a kind of stocktaking. All the ideas of preceding ages float up into the general consciousness, are passed in review, and all those which are of permanent value to humanity are examined and built into the mental fabric of the race. That such a process has been in operation during the past few years is apparent to everyone who has intelligently observed the intellectual activities of to-day. There has never been a time when the philosophies and systems of the past were the subject of so much interest amongst scholars and students. Even the great war represents the emergence of ancient ideas too gross and intractable to be dissolved out of human consciousness by philosophical methods, and therefore needing to be tested and finally purged out by a world-disaster.

One thing is certain, that—whether by the agency of human intelligence or that larger Intelligence which directs the destiny of the race—when the process of sifting and selection is complete the errors and falsities will be cleared away and only the truths will remain. The work of those who wrought and thought truly, whether to-day or in the distant past, will survive, either as an actual achievement or an influence.

Amongst these we place without hesitation Plotinus, whom we select partly as being one of the most spiritually minded amongst the sages and seers of the past, and partly by reason of his work being insufficiently known to those interested in the spiritual life of to-day.

Plotinus, who was one of the most celebrated teachers of the Neo-Platonic school at Alexandria, was born at Lycopolis, in Egypt, A.D. 204. His biography can be read in the usual works of reference. We are here more concerned with his ideas.

He thought that Matter, that is to say the Universe, is an emanation from God; that God is One and Matter multiple and divisible. He held that man arrived at the perception (not the comprehension) of God by a series of ascending degrees, which led at last to a union with God, a union in which man, although he could never see the Deity, grew continually more conscious of His presence.

He developed this great idea with supreme ability, and in his essay on the Beautiful, a principle which he regarded as one of the prime manifestations of God in the Universe, he gave us some thoughts which to-day are full of insight, significance and solace. There are many of these, but so rich are they in suggestion and so closely allied to the finest thought of to-day that we may be content for the present to cull but one or two of the immortal flowers from this Garden of the Soul—"beauties which sense is not given to see, but which without help from the organs [of vision] the soul sees and proclaims"—

It is they that are Beauty's self, Beauty manifest, and one that sees them cannot but cry aloud that these are the veritable Beings. For what are the veritable Beings? Assuredly the Beautiful. But Reason, unsatisfied, asks by what property in them have they wrought the soul to loveliness. What is this comeliness, as of light, resting upon all the virtues?

Let us suppose an ugly soul, uncontrolled and unrighteous, charged with all the lusts, torn by internal discord, going in fear through its weakness of purpose, in envy through pettiness, thinking in the little thought it has only of what decays and is base, perverse in all its instincts, the friend of unclean pleasure, living the life of abandonment to bodily sensation, taking its shame as its joy.

Could there be a more vivid and incisive description of the soul abandoned to the pleasures of the senses and seeing nothing beyond its animal environment?

But Plotinus with his penetrating sight is not misled into any final condemnations—his was not the dull mind of the hidebound theologian seeing evil as a positive principle of the universe and its victims as permanent outcasts from the life of the Spirit. He sees beyond the appearance of things, and exclaims:—

What can we say but that this Ugliness is some foul accretion, gathered about the soul, perverting it, soiling it, so that encrusted with all manner of evil, it has no longer a clean life or a clean sensation but commands only a life dimmed by the gathered evil . . . an unclean thing, I think, and drives hither and thither by its lust of what falls under the senses, deeply infected by the taint of Matter, sunken deep in Matter and sucking Matter into itself: in its union with the ignoble it has trafficked away for an alien nature its own native Form and Idea.

In short, Plotinus teaches that the soul remains under all the alien accretion:—

The disgrace of gold is in its being permeated with earthy matter; if this be worked out the gold is left and beautiful—isolated from all that is other than itself—gold with gold alone. And so the soul; let it be but cleared of the desires that come by its too intimate commerce with the body . . . purged from all that has accrued by its embodiment, withdrawn a solitary to itself again—in that moment the ugliness that came only from the alien nature is stripped away.

Thus in a few sentences Plotinus puts a philosophy of the soul that will remain when the thousands of turgid and dreary sermons and treatises that clog the bookshelves of our libraries will have gone to the dust-heap.

Plotinus saw clearly that the quest of Beauty is within and not without:—

How may you come to see into a virtuous soul and know the beauty it contains? Withdraw into yourself and look. And if you do not find yourself beautiful as yet, do as does the creator of a statue that is to be made beautiful; he cuts away here; he smooths there; he makes this line lighter, this other purer, until he has shown a beautiful face upon his statue. So do you also; cut away all that is excessive, straighten all that is crooked, bring light to all that is shadowed, labour to make all glow with beauty, and do not cease chiselling your statue until there shall shine out on you the godlike splendour. . .



He saw vividly the relation between the seer and the thing seen :—

If the eye that undertakes the vision be dimmed by vice and unpurified, or weak and unable in its cowardly flinching to see the Uttermost Brightness, then it sees nothing. . . To any vision must be brought an eye fitted to what is to be seen and having some likeness to it. Never did eye see the sun unless it had become sunlike, and never can soul see Beauty unless itself be beautiful

To Plotinus, free from the superstitions of sense, and with a vision undimmed by confused thinking, ugliness, whether of soul or external form, was not an evidence of any positive evil in the universe.

An ugly thing is something that has not been entirely mastered by shape and by Reason, the Matter not having offered itself to be controlled throughout by Forming Idea.

Thus he would view the hideousness of our modern civilisation, with its wars, its squalors, its stuffiness of habit and custom, its general harshness and crudity, as a shapeless mass waiting to be moulded into beauty by the Forming Idea. And doubtless, too, he would see something of the working of the great spiritual impulse of life in the fact that to-day so many have caught a glimpse of the vision beautiful, and the ugliness of modern life has become grimly apparent by force of contrast because (as Plotinus would put it) it has no share in Reason and Idea.

#### A REMARKABLE VISION.

The "Shetland Times" have kindly sent us a copy of their issue of the 20th ult., containing a letter from Mr. L. Laurensen a Shetland gentleman resident in Johannesburg, which gives some very interesting psychical experiences, the most remarkable occurring at a sitting he and his wife had in broad daylight on May 24th. At this sitting the lady described a vision of three dead soldiers wearing tartans, their spirit forms standing above their prostrate bodies. In response to inquiries, they stated that they belonged to the Scots Fusiliers, that they were in Berlin, that their names were John Wilson, James Wilson, and James Alexander, that they had not died of wounds received in battle, but of starvation, after having been shot through the limbs to prevent them from escaping. Mr. Laurensen states that he wrote the same day to the officer commanding the Royal Scots Fusiliers, War Office, Scotland, and later received a reply, dated June 24th, from Captain J. A. Greig, adjutant of the regiment, stating that three private soldiers of the surnames mentioned, all with the initial "J.," had been reported at his dépôt as prisoners of war in Germany, and that one of the Wilsons had since been reported as deceased, though he could not say whether they were the men about whom Mr. Laurensen was inquiring. As evidence of the truth of his statement, Mr. Laurensen, in writing to the editor of the "Shetland Times," enclosed a photograph of Captain Greig's letter.

**AURIC LIGHTS AND PHOSPHORESCENCE**—Dr. Vanstone's address on this subject at the Psychic Class on Thursday, the 2nd inst., was extremely interesting. He dealt with the question of the luminous bacteria (*Noctiluca*) which are the agents in some forms of marine phosphorescence, and other sea creatures which emit light, and drew an eloquent picture of the dense gloom of the sea depths shot through with brilliant flashes and ribands of light by the passage of the light-bearing species of deep sea creatures. Turning next to the vegetable world, he dealt with the orders of phosphorescent fungi and light-bearing plants, the latter being discovered, it is said, by the daughter of the great botanist Linnaeus in 1762, when one summer evening she noted the existence of an inflammable atmosphere around certain plants and the luminosity given out by nasturtiums, sunflowers and marigolds. The luminosity of minerals was next considered, and the various phosphorescent kinds were described, these including the mineral oil, paraffin. Finally, Dr. Vanstone dealt with the luminous emanations from human beings known as auras, and on this branch of the subject he was especially eloquent, having made it his own by study and experience. But for the crowded state of our columns at the present time the complete address could have appeared. As it is we hope, with Dr. Vanstone's permission, to print it when the present pressure is relaxed.

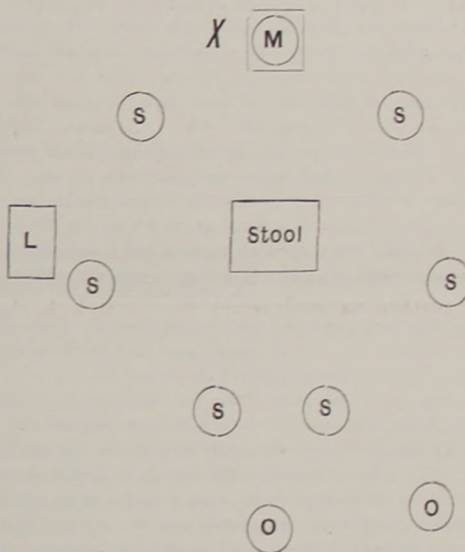
## THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

### XXXII.—WHERE WAS THE IMPOSTURE, CONSCIOUS OR UNCONSCIOUS?

I would like to say here that it is naturally repugnant both to myself and to Miss Goligher that any aspersions should be cast upon the genuineness of her mediumship. She is an upright and honourable young woman, has received no monetary recompense for what she has done, and has always been willing to give me her services freely in the cause of science. Her mediumship is absolutely beyond dispute, as many people, some of them well known, are able with certainty to say. However, she knows that it is my duty to set at rest the minds of those who are afraid of unconscious mediumistic action and the like; of those who, not having been able to attend her sésances and see for themselves what actually happens, wish to know what precautions have been taken and what independent witnesses have to say.



The diagram represents in plan the following :—

(a) The medium (M) and sitters (S . . S) in position for the sésance, the approximate diameter of the circle being 5ft., the sitters seated on chairs; the medium seated on a chair placed on top of a drawing board fastened to the platform of a weighing machine. The square round the circle for the medium represents the weighing machine. X is my position with reference to the medium, close to her right side. The weighing machine was one of Avery's latest patterns, new, tested before being sent to me, tested by me before use, reading to 4cwt., and sensitive to less than 2oz.

(b) The light (L), an ordinary gas jet burning in a box behind red glass, the box being placed on a mantelpiece about 4ft. high, and in the approximate position shown. The visibility was such that from my position I could clearly see each sitter

(c) In the centre of the circle the stool, with whose levitation we are concerned. It was a small wooden one weighing 2lb. 12oz.

(d) Two observers (marked O, O) standing outside the circle, behind it, on the side opposite to me.

Time of experiment: About an hour from opening of sésance, with psychic energy at a maximum.

Preliminary arrangement: Sitters unclasped hands and sat with hands on knees. Medium seated upright on chair on weighing machine, with her feet close together on drawing board (which was tied to platform of machine) and a hand,



palm downwards, flat on each knee. Medium and machine completely isolated from other members of circle. My instructions to her were to remain perfectly still. Having placed her in position I carefully took the combined weight of medium, chair, and drawing board. It was 9st. 10lb. 12oz. The steel-yard was just on the quiver. I placed the stool in the centre of the circle on the floor and came back and stood by the medium.

Instructions to operators: To levitate the stool as high as possible and to keep it levitated until I desired it to be lowered.

The phenomenon: The stool immediately rose vertically into the air, until its height, at a conservative estimate, was 4ft. above the floor. It obligingly rose just opposite the light, so that I could see plainly over it, beyond it on each side, and under it. I placed my head close to that of my medium, and saw that the legs of the stool were just about on a level with the top of her head.

What happened to weighing machine? Immediately the stool levitated, the lever of the weighing machine rose with a click, plainly audible, against the top stop of the machine, indicating that the medium's weight had been increased. I adjusted the rider so that the lever again just balanced.

Control of medium: I placed my hand on the medium's right arm near the shoulder, passed it down her arm to her wrist, felt both wrists on her knees and her knees and lower limbs perfectly still, as I had placed them. (The only difference was that her arms during the levitation were rigidly stiff—a characteristic of all levitations.) This I did two or three times. I could also, of course, see the medium, as the stool being so small and so high in the air, practically no shadows were cast. While I was doing this I kept looking at the stool, which remained nearly immovable about 4ft. up in the air. While my hands were controlling her arm and knees, I carefully looked round every member of the circle and saw that all hands were accounted for, each on the owner's knees. The nearest edge of the levitated stool was at least 3½ft. from the medium's knees. It is to be remembered that the stool was floating on a level with the heads of the sitters.

Instructions to operators: When the stool had been thus up for about 1½ minutes and everybody had examined it, I asked the operators to move it gently up and down in the air.

Effect on weighing machine: The lever went gently up and down against the stops in synchronism with the up and down movement of the stool. Everybody saw the up and down motion of the stool in the air quite plainly. Everybody could plainly see over, under and all round the stool.

The stool then became steady in the air again. Finally, when I had examined to my heart's content the stool, the members of the circle and the medium, I asked the operators to lower the stool gently to the ground. This they immediately did, the stool slowly descending and softly touching the floor.

Effect on weighing machine: Lever immediately fell against bottom stop, indicating decreased weight of medium.

Weighing machine readings:—

|   |                    |
|---|--------------------|
| Weight of medium + chair + board before levitation ... .. | = 9st. 10lb. 12oz. |
| Weight of medium + chair + board during levitation ... .. | = 9st. 13lb. 10oz. |
| Increased weight of medium ... ..                         | = 2lb. 14oz.       |
| Weight of stool ... ..                                    | = 2lb. 12oz.       |

General: The space between the medium and levitated stool was not dark. I have been careful to understate rather than to overstate. I invite anyone to say where the fraud was in this particular case. If letters be kindly sent to me, care of Editor, I will go into any of the points raised. I would warn amateurs, however, that their explanations must cover at least 50 per cent. of the facts, including the results on the weighing machine.

MR. AND MRS. BRITTAIN (late of Hanley) have now taken up their residence in London, where they will continue their work. Their address is 50, Westbourne Park-road, Bayswater, W.

## A GENERATION AGO.

(FROM "LIGHT" OF MARCH 13TH, 1886.)

A medium is not merely a *pipe* through which any kind of message can be conveyed. And, with the information given us, and the confirmations it has received in many ways, we may ascertain with tolerable clearness the part to be assigned to each, the spirit and the mortal, in the production of the message. In the rapped out, or written sentence, the sentiment conveyed, which is *its* spirit, is from the departed one; the language and imagery in which it is clothed are furnished by the recipient still in the body; and supply the external form or *body* of the message. So we have arrived at the fact, long known to theologians and divines—though they could not explain its *how* or *wherefore*—that there is a human and a divine element in every communication from the higher to the lower sphere.

There is no reason to suppose that any manifestation of spirit is an exception to these laws and processes. The writing, drawing, and speaking, which are called *direct*, and which come seemingly without the medium's intervention, are as much dependent on his organisation as are the same manifestations when he holds the pencil, or when his vocal organs are perceptibly influenced by the unseen power. In all the cases of so-called direct and independent communication, a *something*, drawn from the medium, and, with what modifications we know not, from those present, is indispensable. This "human element" may be found in the language both of the "direct" and the "indirect" communications. Examine these carefully and you will find some peculiarity of words or of spelling which will reveal the share taken by the mortal. I believe, however, that the relative proportions of the two elements vary, but that there is never entire absence of the human, even when languages quite unknown to the medium are used. Mr. Gladstone's celebrated séance with Mr. Eglinton, when Greek and other languages are said to have been written, would—if correctly reported—form no exception to the rule, for Mr. Gladstone has Greek enough to supply all that was wanted, and more; and probably, if the truth were known, mediumistic power to contribute the higher elements required.

—FROM AN ADDRESS BY MRS. DE MORGAN before the London Spiritualist Alliance.

The "Greenock Herald" recently published a long account of some interesting phenomena occurring in the year 1576, in the presence of a medium who was afterwards tried for witchcraft, condemned and burned. Our modern psychics may congratulate themselves that they are living in the nineteenth and not in the sixteenth century.

## THE LIFTING OF THE VEIL.

Writing from a country vicarage, "G. W." sends us the following example of spontaneous clairvoyance occurring to two persons at the same time:—

On Saturday, August 28th, 1915, during the funeral service of the organist of a little church in Lincolnshire, while the vicar was reading the second or third verse of the burial lesson Miss C— saw standing (facing her and between the lectern and the pew where she was sitting) a shrouded form in iridescent white, which towards the end of the lesson seemed to rise from the ground and gradually vanish. This form she was convinced was the spirit of her dead friend whose body lay in the nave of the church awaiting burial. A few weeks later Miss C—, who had not mentioned the appearance to anyone in the meanwhile, called on some relations of the deceased who were also present at the funeral, and learned from one of the daughters of the house that she, too, had seen the figure at the same place and time. Her mother, to whom she had told the story, would not credit it, but put it down to unstrung nerves till Miss C— convinced her that her daughter was not romancing.

ONLY for the cheerful does the tree of life blossom, for the innocent only does the well-spring of youth keep flowing, even in old age.—ARNDT.



## THE WHITE FRIAR.

A CLAIRVOYANT'S STORY.

By W., ILFRACOMBE.

A few years ago, when dining with my friends, Mr. and Mrs. A—— (whose name, which is well known, is in the possession of the editor of *LIGHT*), I saw standing behind the chair of the former the figure of a monk. His head was bent down so that his cowl nearly covered his face, but I could sense that he was very jealous for his charge, and wished to protect him from all unfavourable conditions or environments. He did not, however, seem conscious of the presence of others in the room, much less that anyone could see him. Later I asked Mr. A—— if any other clairvoyant had seen a monk in his surroundings. "Yes," he replied, adding that several had done so. Then he was interested to hear that I also had seen the friar, who, he said, was a character well known in history.

On another occasion, when Mr. and Mrs. A—— and their little girl were returning home after an evening spent with friends, the child suddenly spoke in an awed whisper to her mother: "There is someone following us in the road and watching us all the time."

The mother looked back, but could see no one, and said so.

"O yes, mother, indeed there is, and he is dressed in a long white robe with a hood at the back, and a cord round his waist; can't you see him? See, he's there." (She pointed in the direction.) "Now he has crossed the road and is standing by that tree, still watching us."

A year later, when the Angel of Death had visited the home, and mother and daughter were left alone, the former had a dream, so exceedingly vivid that she felt it to be a real experience and not merely a dream. Anyway, it is like a continuation of the incidents related above. In this dream Mrs. A—— was walking on a road in a beautiful country, when someone came running towards her, who said, "Your husband has been calling for you; he so needs your presence. Won't you go to him?"

"Tell me where he is, that I may go," was her reply.

"It is a long way, but if you go straight on you will find him."

The way was indeed long, but the pilgrim felt neither weariness nor fear as she hastened her steps and travelled (as it seemed) hour after hour on a road which appeared to be interminable. At last, however, she came to a steep hill, which she ascended. On a plateau at the top were a great many monks, all habited in white, and all busy building some kind of edifice. Addressing the one nearest to her she asked for her husband, feeling sure that he was somewhere in the building. "You have no business here," was the response; "go away."

"I will not," she retorted. "I must find my husband; what have you done with him?" At once all the monks turned towards her and commanded her to return the way she had come. Ignoring them, she walked round the building and found a door open at the back. Entering, she ran along a passage, feeling there was no time to be lost. At the end was a cell, to which she felt magnetically drawn, and there she found her dear one—robed in white like the monks outside; the little furniture there was in the cell being also white. Mr. A—— was sitting with his head in his hands as if in deep meditation, and did not at first perceive his wife's presence; but on her exclaiming, "Dearest, I have found you at last," he looked up. Recognising then who the speaker was, an expression of deep and lasting love came over his face, but to her amazement and horror he, like the monks outside, told her to leave, for she must not be with him now. In great distress the wife knelt down beside him, begging him to remember their old love and not send her away, for she was sure he needed her now as much as ever he had done. Then, finding that the monks had discovered her presence in the building, and were not only calling to her but coming to compel her to depart, in an agony of emotion she pleaded with him to order the monks away, and to tell them she was his wife and therefore had a right to stay with him.

Her last remembrance was of seeing him standing and holding up his hand to motion the monks away, saying simply, but with a power and authority which all felt bound to obey, "She is my wife. Leave us."

## THE SPIRITUAL SIGNIFICANCE OF THE HOUR.

On Sunday afternoon last, at the Higher Thought Centre, 40, Courtfield Gardens, S.W., Mr. W. Tudor Pole delivered an address on the subject mentioned above. The Countess of Portsmouth, who presided, referring to Ruskin's dictum concerning the many who *read*, the few who *think* and the fewer still who *see*, said that in a somewhat deeper sense than that used by that great revealer of the spiritual beauty and significance of life, there were still comparatively few who *saw*. Nevertheless in these latter days there was a considerable number of whom it might be truly said that the eyes of their understanding were opened and there were some who combined with that spiritual faculty the power of psychic vision. It was the combination of these two which constituted the true seer. Mr. Pole was one of those in whom the spiritual vision was united with the psychic faculty.

Mr. W. Tudor Pole, referring to the prophecy of Jesus concerning the rising of nation against nation, earthquakes, famines, and troubles, and to his saying that these would be the "beginnings of sorrows," said that the passage would be more correctly rendered, these events are "the beginning of the pains of a new birth." If a thousand years hence we could look back on the history of the present time as we could now look back at the great crises of the past we should be able to recognise much more clearly the immense significance of the ordeal through which the world is now passing. He had recently talked with an officer just returned from the front who had taken part in some of the worst phases of the fighting, and who had told him that before going into battle he had passed through a strange mental and spiritual experience. It was as though all material conditions and events had fallen away from him. This had been followed by a vivid sense of the elemental facts of existence; it was as if he had become a child again. A great wind seemed to rush through his consciousness, followed by a great calm and interior illumination. When the Knights of the Round Table sat in conclave, it would be remembered, there was a rushing wind that filled the room, and in the peace that followed there shone a great light, a great illumination, in which came the vision of the Holy Grail. Mr. Pole then related a personal experience in Palestine at the time when the near approach of the war was casting its shadow on the world. As he sat under the stars in a state of deep depression there came, as it were, a searching wind around him, and yet, strange as it seemed, within the wind where he sat there was absolute quiet. And then he heard a sound of thunders as though the whole world were splitting to pieces. At last, amid the gloom that fell, there dawned a great light in which the world seemed to be bathed and he became conscious of a Mighty Presence which told him of some of the terrible things to come and gave him help and comfort with regard to the events which were to befall. The lecturer then dealt with the cleansing and spiritualising processes of the world-war, and its effects in expelling the things which had so long stood between humanity and a sense of those infinite and eternal laws in obedience to which alone lay its true happiness. An interesting discussion followed.

## ANSWERS TO CORRESPONDENTS.

E. STEPHENSON (Oxford).—Letter has been forwarded as desired. Communications to be printed should be written on one side only of the paper.

E. V. (Hampstead).—You give your name (which we can hardly decipher), but do not furnish your address, so that we cannot use your letter.

It is usually not so much the greatness of our trouble, as the littleness of our spirit, which makes us complain.—JEREMY TAYLOR.



## SIDELIGHTS.

In place of his popular "Healthward Ho!" Mr. Eustace Miles is issuing a penny brochure, entitled "The Eustace Miles Monthly Booklet," purporting to deal with "the health and efficiency of body and brain." The March number consists of alternate pages of advertisement matter and brief articles on health and diet, with, as an inset, the programme of the month's lectures and social events at Mr. Miles' Salons at 40, Chandos-street, W.C.

In a review of the latest book ("What of To-day?") by Father Bernard Vaughan, S.J., the "Clarion" makes the following comment on Father Vaughan's reference to Spiritualism as being of doubtful utility: "One does not need to be a confirmed believer in Spiritualism to see that one genuinely authenticated tap on a table from a mortal who has passed through the gates of death would do more to establish the belief—the knowledge—of a life after death than all the sermons on the Resurrection yet preached. And that in itself would seem to have some value."

Under the heading of "The Laughter of Courage," a writer in the "Progressive Thinker" tells of an incident he witnessed at a big cinema house during the exhibition of an amusing film. Through the tittering and occasional exclamations of surprise came from the back the sound of hearty, unaffected laughter. It broke out again and again, and was so genuine and infectious that soon the whole audience were laughing with the laughter and not at the pictures. Surely, the writer thought, this must indeed be a jolly, reckless fellow without a care in the world. At last the lights went up, and people turned their heads to look. And then eyes moistened and a sigh went through the great silent assemblage as they saw two of his pals tenderly lift and carry out—laughter still in his brave blue eyes—a young soldier who had lost both his legs at the knees!

We esteem so highly Dr. A. T. Schofield's writings on Psychotherapeutics and the Unconscious Mind that we are somewhat tempted to regret that in "The Goal of the Race" (Rider, 3s. 6d. net) he forsakes this subject for Theology. The book is devoted to what the author terms "kainos" thought, as opposed to the modern "New Thought" of the type popularised by Trine and Mulford. Dr. Schofield divides the scale of life from the lowest form up to the Godhead into seven stages, and asserts that mankind is now on the fifth and sixth. He postulates the Bible as "a true revelation from God," without any qualification as to the variable value of its inspiration, asks the reader to agree as a preliminary that "God and man are not the same, but infinitely diverse," and scouts the idea of the innate divinity of man. The author admits that "there is some scientific evidence of a life or existence beyond the grave. But, when we come to speak of resurrection, we must understand that this is not to be proved by any scientific investigation," and—"the mind fixes itself upon the beauteous body which will spring from the lifeless form now laid in the dust." From which it will be inferred that the view here put forward is hardly that of the average Spiritualist, and differs but little from that ecclesiastical conception he deems himself to have outgrown. The book stands, nevertheless, as a monument to the author's earnestness of purpose.

## THE PASSING OF MOLLY FANCHER.

In LIGHT of June 19th, 1915, we quoted from an article contributed to the "Progressive Thinker" by Mr. Charles Dawbarn (who has himself since passed away) on the remarkable phenomena, more familiar to a past generation than the present, associated with the name of Mollie Fancher—phenomena which followed on an accident which transformed its subject from a happy girl of sixteen into a hopeless invalid. We now learn from our American contemporaries that Miss Fancher's ordeal of pain and weariness has come at last to an end. A writer in the "Banner of Life" states that a year ago she expressed the wish that, long as she had suffered, she might live through another twelvemonth, so that she could celebrate the fiftieth anniversary of her illness. The occasion came on February 3rd, when the invalid's rooms were transformed by the kindness of a Brooklyn florist into a veritable garden of blossoms, and Molly herself, propped up among her pillows, sat in state for several hours receiving her guests—Molly's friends were legion—and delighting in the gifts showered upon her, and the loving greetings conveyed in a host of letters and telegrams. Her

wish had been granted, but she survived its fulfilment only seven days. Among the greetings sent her on the happy occasion referred to was a poem by Miss Lilian Whiting dedicated "To Molly Fancher, who so nobly and bravely has transmuted a life of suffering into a life of service. . . ." We may quote the opening verses:—

Of wounds and sore defeat  
I made my battle-stay;  
Winged sandals for my feet  
I wove of my delay.

Sister, Friend, Beloved,—whose sweetness  
Lessons teach of life's completeness,  
Of its ministry unmeasured,  
Of its fairest hopes thus treasured,  
Who of suffering's dark portal  
Fashioned gates to Life Immortal,—  
What before thee can I lay  
As my tribute, here, to-day?

Out of "wounds and sore defeat"  
Thou hast fashioned pathways meet  
For the tread of angel feet!  
And for tears in blinded eyes  
Thou hast pointed to the skies,  
Shown us realms of Paradise!

## ANSWERS TO QUESTIONS.

## MINISTERING MORTALS AND TROUBLED SPIRITS.

One of the inquiries put to the inspirer of Mrs. Wallis, in the rooms of the Alliance on the 3rd inst., was a good instance of the type of question that is based, quite innocently, on an assumption which is itself open to question: "How is it that spirits in trouble can be helped by friends on this side better than by those on their own?"

The control replied that he was unaware that such was the case. There might in some instances be a mistaken feeling on the part of the unhappy spirit himself that it was only from this side that any degree of help could be given him. If we imagined an individual descended from a long line of ancestors who entertained a rigid belief that salvation could only be assured on earth we could understand that such an one, going over with this conviction woven into the fibres of his being, would long for earth conditions. He would feel that only by coming into close association with such conditions could he have the chance which could not be his on the spirit side—that only by the loving thoughts of those here could he be helped. There were undeveloped spirits, too, who were so held in thrall by earth conditions that they could not be as well reached by friends on their own side as by those on the earth. These were brought by spirit guides to circles here that they might be helped through the words spoken to them by the sitters—words probably inspired by the spirit friends themselves, so that, though they might be quite unaware of the fact, the sufferers were really helped from the spirit side after all. Sometimes such an experiment was carried out with the two-fold object of helping not merely the troubled spirit but the people on this side. Perhaps among the sitters there were persons who were not very prone to ask for things for themselves but would ask for things for others, and if some poor spirit were brought to them the very desire to aid, and the prayer in which that desire would take form, would react on such persons to their own great help and benefit as well as to the joy and benefit of the spirit friends who had brought such a result about. There was, generally speaking, no real, positive need for troubled spirits to be brought here because they could not be helped on the spirit side. The spirit people were well able to do their own helping, unaided by mortals. Unfortunately there were some persons who were wonderfully flattered by the idea that they were instrumental in helping some poor spirit who could not be touched even by the angels in heaven! They did not really have the experience which they claimed for themselves. Their real experience might instead be that of being fooled to the top of their bent by practical jokers on the spirit side of life—for there were practical jokers there as well as here—who found amusement in playing on human vanity and credulity.



# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Gothie.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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## NOTES BY THE WAY.

Opinions differ on the question whether or not the next stage of life is a fourth dimensional region. As a fourth dimension a certain definiteness is lent to the idea of the world of spirits. There has just reached us a pamphlet, "A Speculative Philosophy as Unfolded in a Search for a Fourth Dimension," in which the author, Mr. T. O. Todd, argues that matter does not possess a fourth dimension, and sets out his reasons. He claims that any conception of another dimension beyond length, breadth and thickness takes us away from matter altogether. We do not, he points out, know of one-dimensional or two-dimensional matter, so that there is no valid reason for assuming a fourth dimension, the objectivity of material existence being amply provided for by the combination of these dimensions. He illustrates the idea by the instance of a cube varying in size in each of three directions, 1 by 2 by 3 inches. Each single movement of the cube, he says, will give certain changes of dimension (these are shown in tabular form), and he proceeds:—

If a single movement of the cube makes the three dimensions interchangeable, another single movement should bring the fourth dimension into operation, but it does not appear to do so.

Mr. Todd goes into some interesting speculations in the course of his argument. Thus taking the "point" as conceived in geometry—that which has no magnitude but only position, and is therefore non-material—he remarks that any line drawn between two imaginary points, although finite in itself, contains an infinite number of points. As no progress can be made by merely extending the line, we have to find a new direction, which can only be done by every point in the line taking a direction away from the line. The result is a plane surface giving length and breadth. But until we get depth, which means that the points have again to take a new direction, we have nothing substantial. The result of the third process is a cube, or what we know as matter or solidity. That cube contains an infinite number of planes, each plane representing an infinite number of lines, and each line an infinite number of points. Hence "in solid matter there is the symbol of infinity multiplied by infinity and again multiplied by infinity." Mr. Todd concludes that the three dimensions of Matter are modes of consciousness, and that consciousness itself is the fourth dimension.

In "Dreams and Ghosts" Andrew Lang has given examples of phenomena which appear to arise out of the

activities of the soul while incarnate, a question dealt with in LIGHT last week. In the case which Mr. Lang entitles "The Grocer's Knock," there is, however, no suggestion that the person principally concerned was unconscious in the ordinary sense. The story in brief relates to a grocer in a small town in Scotland who made friendly calls on a Mr. Mackay. Alone of all the natives the grocer had the habit of knocking at the door before entering. One day Mr. Mackay called to his daughter to open the door. "There's Mr. MacWilliam's knock," he said. But the opening of the door revealed no Mr. MacWilliam. He was, in fact, just leaving his own house at the other end of the street when the knock was heard. From that day Mr. Mackay always heard the grocer's knock a little before his arrival. And the knock was accompanied by the grocer's cough, which was peculiar. Later all the family heard it, including a son who afterwards became a learned man. The son, after leaving the village, endeavoured to reason himself out of the idea that the knock and the cough really came before the grocer himself arrived. But when he returned home he heard it just as of old. Andrew Lang suggests the possibility of a trick by a local witch, but admits that such a trickster was never discovered.

A Paper on "Some Scientific Aspects of Imperialism," read before the Bristol branch of the Royal Colonial Institute on the 7th ult. by Ellis Powell, LL.B., D.Sc. (Lond.), sets out in a striking way what may be termed the transcendental aspects of the question. Dr. Powell claims that the British Empire derives its coherence and continuity from the existence at the core of it of a psychic entity. It is, in short, a vast corporate organism developed in accordance with cosmic laws and embodying a communal soul. A large experience as a publicist and journalist enables Dr. Powell to marshal his facts and analogies in a lucid and convincing way. Applying his argument to the present world-crisis, he writes:—

Think for a moment about this unifying spiritual identity as at once the source and, under God, the object of an Empire's devotion. Our kinsmen have not come from the ends of the earth to fight only for King George. They do and die in the cause of an Imperial self, of which he is but the deputy—a deputy who . . . right well and worthily plays his part, but a deputy nevertheless. I say "our kinsmen," but with them in the true catholicism of the Imperial spirit we must include our Indian fellow-citizens. They are adepts in the study of those mystic and mysterious forces which at last we begin to "sense" all around us.

It is not possible in this place to give more than a brief outline of the remarkable argument which Dr. Powell presented to his audience, over which, by the way, the Bishop of Bristol presided. To LIGHT the kernel of the paper is contained in the closing passages, in which the issues take a very intimate and direct form:—

As if in confirmation of our bold psychic creed, there comes to us, just at this most critical moment of human history, a whisper that the wall between the material and the spiritual is



being broken down—that man is attacking his last enemy, Death, and sees the light of victory already dawning on the far horizon. "If," said Sir Oliver Lodge a fortnight ago, "if men are more than bodies, and if memory, affection and character survive bodily death—as I and many others know that they do—and if telepathy or psychic communication by other than bodily organs is a fact, then the gate is opened to a region not exactly beyond the material, but co-existent and continually interacting with it: and from this perception consequences will follow the fulness of which we cannot yet realise."

And Dr. Powell expresses the opinion that "among the leaders of our spirit co-operators behind the veil is the greatest of modern Imperialists, Cecil Rhodes." We are glad to be able to add that the Paper has been published as a pamphlet, obtainable at the office of the "Financial News," 111, Queen Victoria-street, E.C. (price 3d.).

### LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, APRIL 13TH,

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Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The concluding lecture of the season in the Salon will be given on May 11th by the Rev. Arthur Chambers, his subject being "Our Self After Death, as Declared and Demonstrated by the Christ."

### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 21st, Mrs. Annie Brittain will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, March 23rd, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the seventh of his series of lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, March 24th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, March 24th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

### LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

March 23rd.—"Crystals."

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April 6th.—"The Knights and Hospitallers—Their Visions and Story."

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### SPIRIT THE ABIDING REALITY.

By LEWIS FIRTH.

Of that ineffable essence which we call Spirit, he that knows most will say least.—R. W. EMERSON.

Few philosophers have done more than Emerson to assist humanity to discover the real and abiding things of the spiritual life. His philosophy is not concerned with the whence and the whither, but with the realities of the why—the omnipresent now.

Obstacles bar our entrance to the comprehension of that ultimate, irreducible, eternally omnipresent and intelligent force which we designate Spirit. Our normal mental life deals with antecedents and consequents—causes and effects—in an endless series of mutations. The task that lies before us is to try and comprehend the cause, if any, of these mutations; to discover, if possible, a cause which produces changes and yet itself remains eternally the same. Are we wrestling with the impossible? I think not. The cause that impels us to seek for the ultimate will assuredly bring to us, when necessary, a satisfactory answer. The answer may come in ways unsought. We may be taxing our minds in certain directions when all the while the solution to the world-enigma is to be found in the feelings and acts of the human heart. Whatever else we do, we need not erect an altar to the "Unknowable." A few practical postulates may assist us to apprehend, if not comprehend, the difficulties of the subject.

1. Something always exists. Every school of philosophy admits that. This something is not matter, because the creation and apparent destruction of matter, *vide* Sir Oliver Lodge, is a scientific possibility. It is fundamental to matter of which it is the creator, and is not, as some thinkers believe, the resultant of complexity and instability in certain grades of matter.

2. I am conscious that I exist. Whatever else I may doubt, I cannot deny my existence. I exist because I am a spirit. I, a self-conscious ego, am an individuated atom of this primal, eternal and antecedent first principle—Spirit.

3. If Spirit is the cause of existence, and I am a spirit, conditioned by a body, then I believe it possible to comprehend that cause.

There are more ways than one of arriving at the goal. Modern science is making rapid progress in the direction we are travelling. The newer theories of matter are leading us, step by step, to the frontier of invisible realities. The bio-chemist is very near the discovery of a bridge connecting the inorganic with the organic. When the bridge is completed, what if Spirit should make its entry into the laboratory? The astronomer, as he sweeps the heavens with his telescope, aided by camera and spectroscope, discovers that mechanical aids have their limitation, and lost in azure depths returns to seek solace in the more profound depths of his own imagination, where in the last analysis the key to all his problems is to be found in the creative mind or spirit.

Our intellectual triumphs, doubts, faiths, cogitations, speculations, creeds and dogmas, are the expressions of this self-conscious force—the cause of existence. Beauty and truth and goodness have borne their allotted fruit, because they were involved in our existence. Mind and reason have slowly climbed the organic ladder of life, culminating in great souls who have transformed evil into good, darkness into light, and intellect into wisdom. The cause that produced a Jesus, a Buddha, a Socrates, a Hypatia, and a Harriet Martineau can produce, when necessary, other souls equally as great, if not greater.

There are many thinkers who believe that genius is the culmination of a set of circumstances, whose primal cause is the blind, unsentient play of matter and force. But matter is neither dead nor blind, nor force unsentient: law and order indicate a government beyond the highest conception of man. Our conceptions of matter, force, and divine or natural government have changed within recent years. The evidences for a continuous and unbroken life beyond the tomb is revolutionising our outlook and compelling a readjustment of our conception regarding the true order of causation.



Physical science has within recent years reduced matter by analysis to molecules, atoms, and electrons—negative charges of electricity. Substance has finally merged into electrical energy, or force, and I believe that all force in the last analysis, whether it manifests as chemical affinity, molecular cohesions, gravity, or will, is spiritual force. Whatever conceptions we hold of the nature of Spirit, we are, if honest, bound to admit that it is the most fundamental reality of our existence. To enshrine it in symbol or metaphor, call it mind, will, intellect, reason, or soul, is to admit its existence.

It is within the arena of practical life that we may hope to realise a full measure of Spirit in activity. Every effort to subdue the lower man and express our higher manhood is a conscious step up the ladder of human perfection, leading us ultimately to the goal of spiritual freedom.

All the heroism of the present war, the sufferings of the wounded, the self-denying labours of the nursing staffs, are examples in action of a spirit that inspires men and women to give of their best, with no higher reward than the satisfaction which comes from carrying out their highest sense of duty.

It is this imperious urge to service which, when followed, will teach us more of what "Spirit" is, and our true relationship to it, than years of continuous study. It is only in rare moments—it may be in the doing of some kindly simple act—that we feel conscious of our oneness with the "Transcendent Spirit"; at such moments we unite with the life of all life, the soul of everything; the receiver and the giver form two poles of being through which the Eternal rises in our breasts, and we know—know the unspeakable, the unnameable, the illimitable.

The world is rich in treasures of the Spirit, which humble souls have bequeathed as a legacy to posterity. The poet has seen Nature step from out her shrouds of death and don the mantle of immortal Spirit. The lover of Nature has gazed into the chalice cup of a flower, and the dewdrop within, scintillating with a myriad gems, has awakened that higher sense of beauty which belongs to the creative imagination. The artist has endeavoured to reveal a world of form, colour, harmony, and reality unseen by mortal eyes, which, as we gaze upon his canvas and pigments, touch those deeper chords of our inmost spirit, and we become conscious—conscious of a higher, a holier, a serener presence pervading everything.

The Saviour—be he priest, prophet, bard, reformer, poet or philosopher—steps down from his exalted plane, takes upon himself the task of revealing to mankind that the way of the Cross—with its suffering, anguish, and death—is the noble path which all must tread, ere the mortal dons the robes of immortality, and the human soul enters through the portals of death into the temple of Infinite Spirit.

#### A GENERATION AGO.

(FROM "LIGHT" OF MARCH 20TH, 1886.)

Lady Wilde has, we understand, been engaged for some time on a work on the Irish legends, especially those dealing with the invisible world. Lady Wilde has been able to obtain many old-world legends from the lips of the peasants themselves, and in some instances she has reproduced the identical words of the narrator.

I remember very well in early days several people said to me, "Can we not do without a medium?" "They might ask, Why employ mediums?" (said the Rev. Page Hopps in a recent address). "He did not know why, but perhaps most of them were too thick. Why could they not see the rings of Saturn by means of a poker?" The medium was supposed to be a new kind of priest, writ otherwise. They wanted their gas without a gas-pipe, their electricity without the aid of a battery. We do now know a little better than that: but not so very much that we can afford to neglect any opportunity of learning more about mediumship, and studying the physiological and psychical changes that take place in a medium during a séance.

—"M.A. (Oxon.)."

#### THE WILSON TELEGRAPH AND WORLD-SOUL.

SOME REFLECTIONS BY N. G. S.

The claim made by Amen-Ra-mes (pp. 58 and 59) is startling enough, but it would be more impressive still if it were less incredible. "Who am I," he asks, "who say these things? Say rather, Who am I not, who live but as a memory in the spirit of the world? Thus comes thy [metallic] medium, linking to countless memories not of many, but of one of whom the many are now one." Then he gives the names of several of those whose signatures are attached to messages received through Mr. Wilson's machine, and makes this astounding assertion: "I am all of these . . . It is not I, Amen-Ra-mes, who speak, but the Ba of the world speaking in me. . . In the Ba of the world live all men's memories. . . The knowledge I do but transmit is from the Greater One in the upward scale, of whom we form the organs and diverse parts."

Thus does Amen-Ra-mes (of great authority) unload upon us his little joke that he has been hugging so long. He, a mere memory, has been fishing among the multitude of memories which are all that is left of the multitude of dead and manufacturing from them pseudo-messages to transmit through the M.M. That is a very wonderful thing for a mere memory to be able to do, and implies a distinction between the memory which is Amen-Ra-mes and the memories which are the other communicators, a distinction that he at the same time, in describing himself as a memory, seems to deny. His claim is contradicted by two considerations which I will deal with in turn.

The character of the messages themselves tells very strongly in favour of their authenticity, their dramatic appropriateness being beyond the powers of a "memory," and in some cases beneath the dignity of the Ba of the world, or even of one who is "of great authority." Such a message as "Tch . . . tch . . . oh! why are your names so long!" is much more dramatically true than worthy of the dignity of any exalted power. The same may be said of what claim to be translations into (very foreign) English. There are many of these. No. 162 is "translated by Tani," and runs "Piece of head from Atago digged beyond seven hundred years as before thought. . . ." No. 97 says, "I am helped to do this by Theodore Parker. . . ." No. 164 runs: "Gee! but this is a sign!" (An American "memory" this!) Here is an unnumbered message: "Peters tried by voice to question, but A. Nicho hindered by trying same time to answer as myself." That is two "memories" interfering with one another! Does anyone believe that the Spirit of the world, or even such a one as Amen-Ra-mes, whom Mr. Wilson has described as a great moralist, condescends to this sort of ingenious mystification?

Further proof that the radiograms do not all proceed from Amen-Ra-mes is the proof that they do not all proceed from one source, and this has been supplied conclusively by the working of the instrument. It will be remembered how "Jonquil" was snuffed out quite early in the proceedings by turning on the light, while other communicators were able to get through. Since then Mr. Wilson has learnt how to differentiate messages coming, as it seems, from various parts of the world, different "absorbers" having an apparent affinity for Russians, Japanese, or English, as the case may be. (Radiograms from the living are of another order again, and do not affect the amethyst—the Urim and Thummim. It would appear that those have to pass through Mr. Wilson's organism; for the number which was transmitted by Mr. Weston and recorded by the psychic telegraph was not sent in code, but must have been transformed subliminally by Mr. Wilson.)

It is true we do not usually consider Russia and Japan as regions of the spirit world, but, however that may be, I submit that this differentiation is convincing evidence of variety of origin, and satisfying disproof of the claim of Amen-Ra-mes to be nothing but a memory, serving as the agent through which the Spirit of the world transmits cunningly deceptive radiograms, by means of an ingenious machine for the bewilderment of the children of LIGHT.



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## GLIMPSES.

With the modern advance of education and intelligence, and the awakening of a spirit of inquiry, there came a tremendous development of self-consciousness. Man became aware of himself, a process in spiritual evolution which is one of the surest signs of progress, in spite of the pains and penalties which attend it. Growth, in its lower stages at least, is always accompanied by discomfort and uneasiness—"growing pains" are proverbial. The discovery that the world is full of injustice, pain and a long catalogue of other miseries is really an excellent one, appalling as it might seem at the first blush.

Until that discovery was made there was no real hope of advancement. To many of the discoverers who set out their complaints in prose and verse—preferably verse—it seemed that here at last was the tragic truth—life had been revealed as a hollow mockery, a goodly apple rotten at the core. To others, less sensitive or more sensible, came the happy thought that it might be well to make the best of a bad job, something might be saved from the wreck. And so we got a host of little consolatory philosophies—maxims of resignation, like those of George Eliot and Matthew Arnold, and good-humoured cynicism, like that of Omar Khayyam, varied with bursts of obstinate cheerfulness of the Mark Tapley order. A French wit thought he had summed up the whole matter in a pithy phrase, when he remarked that everything palled, passed and perished. That remark, which seemed to be the last word on the question, was really a masterly piece of (unintentional) optimism. It was entirely true of the temporal world which he surveyed. There came, for example, a general palling, passing and perishing of the philosophies of resignation, discontent and despair. Out of the golden West—where the sun usually sets—there sprang, to point the eternal paradox of things, the dawn of a fresh hope. "New Thought" arose, attracting thousands of aspiring and progressive minds who came charging into the arena with joyous whoops, to proclaim the advent of another vision of the world. All was not merely for the best, all was the best. Clouds with silver linings! Nonsense, there were no clouds—nothing but silver linings (where they were not golden ones). There was music everywhere. Life was a matter of glory and loveliness beyond compare. The feast was spread. It was only a question of waking the cynics and pessimists and the victims of resignation out

of their bad dreams, and making them rise up and enjoy it. The followers of the new philosophy harangued, recited and sang at the very top of their voices. There was no getting any sleep after that. Some of the pessimists who had fallen into a kind of sulky somnolence rose up and complained sharply, describing the new doctrine by such names as "shoddy," "tawdry," "fustian," and the like. Even the more cheerful souls thought it a kind of amiable insanity. None of them saw that the matter was simply a reaction, the revolt of the life-principle against stagnation and depression. Things had to become balanced and the lower side of consciousness—the personal—having been pressed too far, there was a corresponding impulse to the higher and impersonal side. It went to extremes, of course (one excess has to correct another), but the reaction was a healthy one. We saw the same thing in the department of medicine. It became materialistic, relying on drugs and the knife, and there came forth the violent reaction of faith healing and Christian Science. Similarly in regard to religion and human destiny, there had come a deadening of the soul, the result of hide-bound creeds or blank negations, and lo! the unseen world burst through, in forms adapted to the various grades of human intelligence, visions and trances and inspirations, and physical signs and wonders, the latter being peculiarly fitted to startle and shock the spiritual inertia of the time. The denunciations, violent and sometimes malignant, which greeted their advent were proof that they had had the intended result of waking up the dullards and the sceptics and making them think. The new movement brought its excesses, of course, and these were eagerly seized upon by its enemies as a means of stopping its advance. But the world-order required still another adjustment; the balance had to be redressed against a materialism that was not merely organised but intensely self-conscious. It was more than the dull obstinate denial of the Spirit; it was its active and malicious enemy. The reaction this time was terrible and gigantic: it took the form of the mighty conflict now going on around us—the last great struggle of the Brute against the God. It awakened millions of souls previously soddened with little personal interests and ambitions, and carried them even beyond the circle of national and racial aspirations into a response to the impulses of universal life. The reaction brought, and will bring, its inevitable excesses, but no mere statement of these will disprove the fact that it was a necessary process.

The great Intelligence behind the evolution of life is all the time correcting and adjusting. Humanity is given a certain freedom of play on each side of its path; but there are boundaries beyond which it is dangerous to stray. Trifling infringements are checked mildly, but obstinate trespass brings about a catastrophe which hurls the culprits violently back into the true way.

Progress—free, natural and unrestricted progress—is the Law of Life, from the unconscious to the conscious, from the conscious to the self-conscious, and from that again to a larger consciousness in ever-widening circles. So long as humanity advances it is safe. At first there is no power to oppose, the creature is dumbly obedient; later, with the development of will and desire, comes the ability to disobey, a necessary stage in the evolution of an intelligent being. Later still wisdom is unfolded, and with new and higher powers comes the faculty of intelligent direction. The man has passed the stages of passive or compulsory obedience. He now co-operates with the laws of life as a voluntary agent. From a creature he has become a creator. He has risen above the purely personal expressions of himself. They are not lost, but rather enlarged and enriched



a wider consciousness. There are no more pains to bear, no more penalties to pay. The old discords have been transmuted into harmonious activities. The meaning of the experiences through which he has passed is now clear and intelligible, and he looks back with gratitude and content and forward with joyous aspiration.

## THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

### XXXIII.—HOW TO CARRY OUT A SIMPLE BUT EFFECTIVE EXPERIMENT.

I think it possible that there are many mediums scattered throughout the country who are capable in a greater or less degree of acting as instruments for the production of physical phenomena such as I have been describing during the past six months. Now that one section of my work is nearly complete—that dealing with reactions—I am very desirous that some of my results should be compared with those obtainable through other psychics. To that end, therefore, I am in this article going to describe as clearly and as fully as possible one simple experiment. I ask those who are able to carry it out to attempt to do so and let me know the result. Its accomplishment requires very little scientific knowledge, hence none need be deterred on that score.

The apparatus required is as follows:—

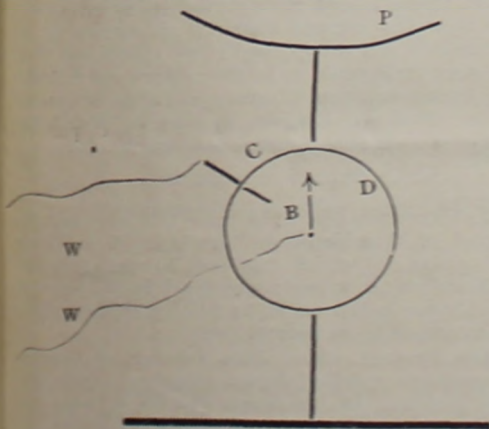
(a) A small table, weight about 10lb., of wood or bamboo, without a lower leaf or bars or anything interfering with free access beneath it. A table practically consisting of a top and four legs is the best.

(b) A compression balance reading to about 30lb.; the kind of balance used in households to weigh groceries, &c. It has a circular dial, and a pointer travelling round it registers the weight.

(c) An electric bell with about 20ft. of insulated wire.

(d) A paper-clip, made of metal, such as is used to hold numbers of sheets together.

Method: Take the little weighing machine or balance and, having scraped the insulation off the end of one of the electric bell wires, attach the wire to the pointer of the balance. The best way to do this is to take out the screw which holds the pointer in place, twist the end of the bare wire round it, and then screw it back securely in place. The end of the other electric bell wire is to be fastened securely to the paper-clip. The clip itself is to be fixed over the edge of the dial, and to be insulated from it by pieces of brown paper being placed between it and the surface of the dial.



In the diagram P is the pan of the balance, D the dial, B the pointer, C the metal clip, and W W the wires going to the electric bell. Fix the clip about the 20lb. mark on the dial. If these simple directions are carefully followed, it will be found that when the pointer turns round sufficiently to come

into contact with the clip, electric contact is formed and the bell rings. A little adjustment may be necessary, but the whole matter is so easy that a small amount of ingenuity will overcome any difficulty likely to be met with. The central idea is that when a pressure or weight is put on the pan of the balance the pointer moves round, and coming into contact with the clip (which is insulated by the brown paper from the body of the balance) causes by contact the ringing of the bell. With a table of 10lb. weight the clip should be set, as I have said, so that the bell rings when the pointer indicates a weight of about 20lb. The actual reaction is higher than this for a normally sized balance and a normally sized table, but it is well to be on the underside so as to make sure of good electric contact.

Place the balance on the floor centrally under the table; put the electric bell on the mantelpiece or other suitable place, letting the wires run along the floor; see that there is a good clear space between pan of balance and under-surface of table (a space of at least a foot); place a piece of dark cloth on pan (a rough dark cloth is best, say a piece of old carpet) and form the circle.

Ask for levitation over the balance.

(Do not insert the balance after the levitation has been obtained, or the table will fall.)

During levitation the bell will probably ring continuously, indicating that the psychic reaction is at least 20lb. The height of the levitation will probably make no difference to the ringing of the bell. The bell will probably start ringing a second or two before levitation occurs.

I carried out the experiment a few weeks ago and those were the results I obtained. Of course I expected them from my knowledge of what was happening below the table. Everything came off exactly to expectation.

The reader will see that the experiment is very simple and easily carried out. It is also very effective, for the observer can take a stroll round the circle while it is going on, can see the table levitated, can hear the bell ringing, and can see that all hands are held in chain order, and that feet are on the floor. He can also ask the members of the circle to hold their hands up to the level of their heads, and make other tests that occur to him.

I ask any members of circles who have a levitating medium amongst them to kindly carry out this experiment. If they are in any difficulty as to details, I will give them all the help I can if they will communicate with me through the Editor. Even if levitation cannot be obtained without contact, I would still like the result for contact levitation, i.e., with hand or hands gently touching the top. Needless to say, I will look upon communications as strictly confidential.

### A DORMITORY GHOST.

For the following incident (writes Mr. Reginald B. Span), I am indebted to Dr. W. M. Harman (late A.M.D.), of Winchester, who related it to me a few days ago in a letter. When he was at school (sixty years ago) he occupied at one time a room with three other boys at the top of the house, access to which was obtained by long winding stairs. One night they all heard footsteps coming with a slow measured tread up the stairs, and someone pushing open the door entered the room and walked across to an occupied bed in a corner. One of the boys called out: "Who's that? What do you want?" There was no reply, but the mysterious person crossed the room again and went out, and they could hear the footsteps descending the stairs. A short time afterwards the footsteps were again heard ascending the stairs, but this time the boys had drawn the window curtains back and the room was quite light, so that anyone entering would be visible. However, the footsteps entered the room all the same, crossed to the bed in the corner, and then went back to the door and descended the stairs. Nothing whatever was seen and the boys were greatly mystified. Two days later news came of the death of a brother of the boy who occupied the bed in the corner. He had died at the time the footsteps were first heard.



## A HAUNTING AND A TEST OF IDENTITY.

## SPIRIT'S SEARCH FOR A MISSING MANUSCRIPT.

[The following account of a personal psychic experience is sent to us by a reader and is well accredited, the names and other particulars being in our possession.—ED.]

One of my intimate friends was a military officer who had had a long career in the Army and retired with the rank of major-general. I had a sincere regard for him, and we were both interested in a small company that was being successfully carried on primarily for the benefit of naval and military officers. This brought us into close co-operation, and we were in constant attendance at the office of the company. One afternoon, after a rather longer sitting than usual, he left for home, and the next I heard of him was that he had been seized that night with apoplexy. I went to his house to inquire for him, and was admitted to see him. Being a heavy man he had been carried into the drawing-room, which was on the ground floor, a small bedstead having been brought down for his use, and I found him comfortably settled, with a nurse in attendance. He assured me that he was not feeling any ill effects, and hoped to be soon able to go out again. But, alas, he had a second seizure and expired in consequence.

I attended his funeral, and shortly afterwards the family gave up the house and left London. Some five years passed, when I accidentally discovered that one of our recent clients was living in the same house that had been occupied up to the time of his death by General N—.

The next time our client, Mr. W—, came to the office, I told him that he was living in the same house that had been occupied by our late chairman, General N—, who had died in the drawing-room. He asked me to describe his personal appearance, which I did, and he then exclaimed, "Why, that is the man who haunts our drawing-room, and is continually being seen there; my wife is so frightened that she will rarely use the room unless other people are present. Only the other day she was writing a letter, and the apparition came and stood by her side until she ran from the room in alarm." The figure had the habit, it appeared, of pressing the fingers of both hands to his forehead, which was a peculiarity of my late friend.

I was anxious to ascertain further details and verify the facts. At that time my wife and daughter were staying at Brighton, and I wrote asking them to get into touch with the General through a medium friend, and discover whether it was true that he had returned to his last home in London and manifested himself to the new inmates. With only a short delay my wife wrote me that she had come in touch with the General through the medium, and he admitted going back there to look for a manuscript treatise of a military character that he had been engaged on at the time of his seizure, as he wanted it made public, but he could not discover what had become of it. He admitted seeing in the room a lady whom he did not know, wearing a black dress that spread itself on the floor when she was seated, with a white bodice, and he was afraid that he startled her, as she got up and ran away. On receiving this letter I wrote to Mrs. W— asking her to call on me at the office, but without mentioning my motive. She came one afternoon shortly afterwards and was curious to know why I had asked her to come. I told her that her husband had informed me that she was troubled by a ghost in her drawing-room, and as I had known the original, I could assure her that his visits were not unfriendly ones, and she need have no fears. She mentioned various occasions on which she had seen the apparition, and I asked if she recollected what dress she was wearing when she was interrupted in her letter-writing.

She considered my question, and replied that she was wearing a black silk skirt with a white silk blouse. I had then to ascertain about the manuscript which he was seeking, so wrote to his daughter inquiring if, to her knowledge, her father was engaged in writing on some military matter at the time of his death, and, if so, could she tell me what became of the manuscript? She replied that after her father's decease a

large amount of manuscript was examined, and what was considered of no particular importance had been destroyed. Since then I have had the General described to me many times at public and private sésances, but as the W—'s have left the house, I am not aware whether he has paid the room any further visits. M.

## IDEALISM v. REALISM.

Mr. Richard A. Bush sends the following contribution to the discussion of the differences between the Idealist and the Realist:—

Idealism is a yearning of the incarnated spirit for its original home which is also its ultimate destination, after having matriculated in the infinitely various schools of God's thoughts (i.e., various planes of existence). This yearning is sensed as a conflict. I wish to suggest that this apparent opposition is not a conflict between two fundamentally distinct opposites, but rather the effort of a conscious progression or development.

The seeming antagonism between Idealism and Realism lies in our ignorance of the nature of thought. An idea or thought is considered by most people to be a fleeting, shadowy, unsubstantial fancy dying away to the nothing it always was, as soon as it passes from the mind. It is difficult for us materialistic Westerners to grasp the conception that a thought has force and that force has substance. If thought could be easily subjected to physical or chemical examination, the difficulty would vanish. Physicists acknowledge force readily enough and yet they cannot subject it to physical and chemical treatment. They can only examine the results of force, not force itself. Similarly with thought. If we could register and examine the effect of thought we should have to acknowledge it to be reality. Can we not do so? Already it is claimed that thought (i.e., brain emanations) has been photographed. Telepathy is now acknowledged by all but the most obstinate of scientists. And see how thought can move peoples! All our social activities, individual and collective, are the result of thought. This terrible war is the result of thought, and is waged by terrific thinking. Of course the effects of thought can be examined. All intelligence is the effect of thought. It is just as much a force as electricity or pressure. "Oh," says the physicist, "force cannot be manifested unless you have substance." Quite true, and you cannot have substance unless you have force of some kind. Every atom of matter in this globe is the result of the previous action of some force. Matter itself is the manifestation of some primal or antecedent force. And that primal force? Ah, there's the rub. Push the origin of this force far enough back, and you get—what? Psychic science says you get the thought of the primordial Thinker. God is Spirit, and mind or thought is a manifestation of spirit.

What is the deduction from this? That the belief of ancient Oriental thinkers, that all matter is a manifestation of spirit, is founded on truth. Variety of matter (every atom of which possesses potential force) is a variety of thought-forms.

Man, being a thinking spirit entity, can also produce thought force and thought forms. Only on this basis can we reconcile Idealism and Realism. They will be found to be not two but one. An idea is a reality. Idealism is the highest conception and utilisation of reality—the noblest Realism—the effort to raise the current standard of our life in the physical. Thoughts are things, and if we cannot see them here we shall meet them again in another sphere and recognise their effects. Dream on, then, Idealists, and thus become the truest Realists. Plod on, Realists, in sincerity and truth; lift up your eyes and ye shall become practical Idealists.

DR. W. J. VANSTONE asks us to correct two errors in the summary report of his address on "Auric Lights and Phosphorescence" (page 85), which may lead to some misunderstanding. Noctiluca is wrongly described in the report as "bacteria"; allusion is also made to the "phosphorescence" of paraffin, instead of to its fluorescence.

DREAM AND REALITY.—Mrs. Julie Scholey, of Croydon, writes us, narrating a veridical dream experience which came to her on the 21st ult. In her dream she saw a young man, Lieutenant B—, who used to be a member of her and her husband's private circle. He was with a company of others, but on seeing her he gave a pleased exclamation of recognition, and coming forward, greeted her in his customary manner, except that his greeting was more joyous than usual. Indeed, he seemed radiant with happiness. On the following Tuesday the news was received that Lieut. B— had been killed at Ypres on the 18th.



## HYPNOTISM CURES BLINDNESS.

Under the heading "Sight Restored by Hypnotism," the "Star" of the 13th inst. gives an account of a blind Italian girl, Miss Cesère Cattaneo, whose sight was regained through the treatment of Mr. Alexander Erskine, the well-known professor of hypnotism, of Great Cumberland-place. After remarking that "hypnotism seems to be coming into its own in these days," and referring to uses of "this much abused science" in cases of nervous disorder caused by shell-shock and all the noise and concussion of the war, the journal gives some interesting particulars of the cure wrought in the instance of the blind girl. Dealing with the testimony of Mr. Erskine, it says:—

The professor states that he cannot tell how far hypnotic suggestion can go in the matter of curing, for he himself is being surprised almost every day. He has always been under the impression that suggestion through the subconscious self will be efficacious in cases where there has been no serious lesion of the nerves—that is, where the cases are functional and there is only want of co-ordination between the different parts of the body. Recently, however, he has had good results where there were serious organic defects.

He claims, for instance, a cure in a case of erysipelas, which was thought to be quite outside his scope.

"But," he says, "there seems to be, after all, no limit to what can be done through the mind."

Now that the Medical Council has sanctioned hypnotism, Mr. Erskine is being more and more called upon by doctors and institutions in cases which will not yield to ordinary medical treatment.

Only last week he was called to the Battersea General Hospital in the case of a young woman from Coventry who, after a serious operation, had almost continual attacks of sickness. Hypnotism was tried, and was immediately successful.

## THE WALL BETWEEN.

The wall between is grown so thin  
That whoso peers may see  
A flutter of rose, a living green  
Like new leaves on a tree.

The wall's now gotten many a chink  
Where whoso leans may hear  
The feet of them who pass to drink  
All at a well clear.

The people go, the people flow,  
'T'other side o' the wall,  
With silken rustle and laughter low  
As to a festival.

Come, mother and wife and piteous bride,  
The wall's nigh broken through;  
And there be some the other side  
That peep and pry for you.

So thin has grown like a precious stone  
The wall no eye might pass,  
You may have vision of your own  
As through a crystal glass.

And if that sight should you delight  
Your tears will all be dried,  
For souls so bright that walk in white  
Dear bliss on the other side.

—KATHARINE TYNAN, in the "Westminster Gazette."

"The sixth of June next has again been given to me as either the date for the ending of the war or, at any rate, the time of a most important event," says a writer in the "Daily Mirror."

THE MESSAGE OF ASSURANCE.—If we could only realise that as surely as the sun is shining somewhere at this moment as before, it would pluck the sting out of bereavement. We should not grieve or be desolate any more, much as we should long for a sight of the well-remembered face again, and the sound of the voice that once made music in our ears. We should miss our beloved sorely, but would not feel them so far away.—THE REV. R. J. CAMPBELL.

## "SPIRITUAL FACTS" WANTED.

## THE IRONY OF CRITICISM.

Mr. Harold Begbie records in the "Daily Chronicle" an interview he has had with General Bramwell Booth, in the course of which the General referred to Mr. W. T. Stead as "one of the noblest Wild Men I ever met," adding:—

Don't forget that he was the founder of our modern Navy. Nobody worked as he worked to create public enthusiasm for the Fleet. He was like a prophet in that respect. But what chiefly impressed me about Stead was the splendid and whole-hearted way in which he made sacrifices for what he thought was right. He was a journalist *par excellence*, but his journalism was always subordinated to what he held was right. Above everything else he was a fighter, a real fighter; and it was this more than anything else which drew me to him. He loved fighting—loved it, gloried in it. And he understood fighting. He didn't raise the welkin when he got a wound—not he! And he did not ask for decorations and rewards. No, his passion was for the victory of a righteous cause. Religion with him was service. He set out, heart and soul, to serve his generation. And he made life better for thousands. It was he who raised the age of consent. He roused the whole world on the social question. And yet—well, he threw all his chances away for Spookism! Poor Stead, poor Stead! Ah, but don't let us forget that it was the death of a very loved son which drove him finally into the region of out-and-out Spookism. If we knew everything, how different our judgments would be!

The moral clearly is, beware of "Spookism" (whatever that may be). General Booth followed up these edifying remarks by asking, "Why cannot the newspapers do something more to make the spiritual facts of life clear to all mankind?" Presumably he does not regard communion with the unseen world as a "spiritual fact." There was a time when the enemies of the Salvation Army among the lower orders started a "Skeleton Army" in opposition, but the Salvation Army survived, and doubtless Spiritualism will not be seriously injured by being dubbed "Spookism." We observe that General Booth regrets that Mr. Stead "threw all his chances away" for this "Spookism." That, of course, was very imprudent of Mr. Stead. But he was like that. He threw (or was said to have thrown) his chances away on other subjects and other occasions. He even once threw a fortune away on a question of principle. We could understand some persons finding this trait difficult to understand—but hardly General Booth. "If we knew everything, how different our judgments would be!"

## SWEDENBORGIAN AND SPIRITISM.

In a long article, signed B. A. Whittemore, reprinted by "The New-Church Weekly" from another Swedenborgian journal, the writer, in urging the need for meeting the inroads of modern rationalism, expresses the opinion that in due time the proper interpretation of such facts as those accumulated by the Society for Psychical Research will "tend to revolutionise the entire worlds of philosophy and psychology and natural religion (which is nothing but the religious side of philosophy)." He calls on New-Churchmen to "enlist in this field of endeavour, and help prepare munitions for spiritual warfare from this standpoint." He also holds that it would be well "if the attitude of the New Church towards Spiritism were not so wholly negative; for Spiritism (so far as it is not mere charlatanry) seeks to present evidence of the reality of the spirit world (evidence which it is one of the functions of the Society for Psychical Research to sift to the extent that it is possible)."

TRANSITION.—Many members of the London Spiritualist Alliance will hear with regret of the transition of one of their number whose genial nature had endeared her to all who knew her. We refer to Mrs. Trotman, who passed away at her residence at Coulsdon, Surrey, on the 10th inst. Sympathy will be felt with the deceased lady's relatives and friends in the loss of her earthly presence.



## SIDELIGHTS.

We learn from "Annales des Sciences Psychiques" that the late M. Marcel Mangin has bequeathed his collection of books dealing with occult subjects to the Société Universelle d'Etudes Psychiques.

The Council of the London Spiritualist Alliance are anxious to discover the whereabouts of Note Book No. 3 of the series of Note Books of "M.A. (Oxon)," of which all but this one are in their possession. If it is in the possession of any reader of this announcement they will feel grateful to be permitted to make a copy of it to be added to the typewritten series now in the Alliance Library.

We have received for notice a volume of poems, "Night Visions and Day Dreams," by Mr. John Archer Bellchambers (Erskine Macdonald, 1s.). Although the book has no special relation to the subjects with which *LIGHT* is concerned, we can commend it to lovers of verse, as showing a skilful handling of metres and a fine feeling for the poetic side of Nature and the affections. It forms one of the well-known series of Books of Georgian Verse edited by Miss S. Gertrude Ford.

According to "The World's Advance Thought" (Portland, Oregon), edited by Mrs. Lucy A. Rose Mallory, the late Sir George Williams, the founder of the Y.M.C.A., was a devout Spiritualist, and we learn that in London Sir George Williams sat in séances with Mr. Gladstone, Lord Salisbury, Mr. F. W. H. Myers and others. It would be interesting to know if this could be confirmed by those in the movement whose memories of it go back to those days (probably the early 'eighties). We had not previously come across the name of Sir George Williams in that connection.

We have received from a reader in India (Lt.-Col. S. T. Avetoom) a cutting from the "Madras Mail" giving an account of some poltergeist phenomena which a few weeks ago greatly disturbed the inmates of a house in Georgetown (Madras). Beginning on a Wednesday night they were repeated on the Thursday night and continued all day and night on the Friday. Outside stones and dirt were thrown at the door, while within the pictures and brackets on the walls and all the articles on the tables were flung about the rooms. The disturbances were witnessed and testified to by a great number of respectable persons. On the Saturday morning a magician from Malabar, who had heard of the trouble, arrived and undertook to drive out the poltergeists. This, on the receipt of a fee, he proceeded to do and there was no recurrence of the trouble. The magician told the correspondent of the "Mail" that the mischief was the work of "Kuttichathans" (a low and despicable class of spirits).

The "Annales des Sciences Psychiques" quotes an interesting incident from "Heroic Stories and Legends of the Serbians" by W. M. Petrovitch. During the Balkan War of 1912, the Serbian infantry received orders not to advance against the Turks until the commander-in-chief gave instructions. The general in command was astonished, however, to see his troops hurling themselves forward against the enemy, contrary to his orders, and in the face of an appalling fire from the Turkish machine-guns. Miraculous to relate, however, instead of being wiped out the Serbian force penetrated the Turkish stronghold, putting the enemy to precipitate flight, their own losses being insignificant. When asked for an explanation of their disobedience, they informed General Mishitch that the Serbian national hero, Kraljevitch Marko (who lived in the fourteenth century) had appeared to them on his horse Sharatz, and had repeatedly ordered them to advance.

"*LIGHT*": A SUGGESTION.—In view of the heavy additional cost of everything connected with the printing and publishing trades, it has become imperative to restrict the loss entailed by unsold copies of newspapers and magazines. *LIGHT*, in common with other journals, has to ask that its readers will support it in this direction by ordering the paper from the manager, or obtaining it regularly from the same newsagent. Those who desire to make a special effort to assist us over the present troubles might order an extra copy which could be either handed to some friend or filed for binding at the end of the year, for the special articles which have been appearing during the last few months will make *LIGHT* a valuable source of reference in years to come. It may be added that several issues during last year have been sold out and are now unobtainable.

## ONE PROPHECY REMAINS.

We clip the following remarkable story from the "Financial News" of the 8th inst. :—

In the latter half of last year—so runs the City legend—an officer called on his bank manager with regard to certain dispositions of his balance preparatory to his departure for the Front.

"You won't be away long," said the manager.

"How do you know?" was the reply.

"You will be back in quite a short time, wounded in the hand."

When the officer actually returned, with a wounded hand, and in a short time, he was puzzled. However, his wound healed, and he was off again. He went to bid "Good-bye" at the bank.

"Any more prophecies?" said he, jocularly.

"You will be away longer this time," replied the manager, "and then you will be rather badly wounded in the leg."

When the officer was wounded in the leg and came home, he sought the first chance to interview his far-seeing friend at the bank.

"As you can foretell my wounds, can't you give me the date of the end of the war?" he asked.

"The war will end," said the manager, "on June 17th next. But I shan't live to witness it. I shall just about see New Year's Day, and that's all."

He died on January 2nd. The officer is now looking forward with extraordinary interest to June 17th.

## LETTERS TO THE EDITOR.

## Where is the Soul During Unconsciousness?

SIR,—The experiences of Sir Arthur Conan Doyle as recorded in his letter in last week's *LIGHT* interest me very much.

As you remark in your "Notes by the Way," there are many examples of such phenomena, of what has been called by some occult students "astral travelling," in which the invisible part of man—without being too particular about calling it the "soul," the "spiritual body," or by any theological term—functions apart from normal consciousness.

The best examples are usually spontaneous; but results can sometimes be evoked, as in experiments with one or two psychics in a trance condition, in hypnosis, or sometimes in more or less "exalted" or supernormal condition. I have been able to get accurate information of occurrences taking place many miles distant under such circumstances.

The sensitive with whom I had the most satisfactory experiments has passed away, but quite recently I have heard of several of our present-day mediums who profess to demonstrate such powers.

My special object in writing to you now is to suggest that, if any sensitives are willing to experiment along these lines, and a small committee could be formed, I would be glad to act thereon.

If good conditions could be established and satisfactory results obtained, you might thereafter invite Sir Arthur Conan Doyle to join and help to demonstrate to the ordinary scientists and the churches that there are supernormal psychical subjects worthy of their serious consideration.—Yours, &c.,

ABRAHAM WALLACE, M.D.

## The Creative Power of Thought.

SIR,—Statements made in the report of the Rev. A. J. Waldron's lecture lead me again to ask for information regarding the power of human thought to create "gods."

The lecturer said that every bit of matter was thought projection, and I take this remark in conjunction with Mr. A. McArthur's statement that the British Empire represents a permanent psychic personality. When I wrote before to *LIGHT* on this question a reply, but not an answer, was supplied by E. P. Prentice. I asked for bread and received—well, say a jewel. I asked no question as to God-created "gods," nor do I dispute that matter is thought-projected. I only ask, whose thought—God's or man's? The question is, can combined human thought project matter? If not, how can an Imperial (or any) personality be man's creation? Further, if mankind has this power are not the "gods"—from ancient times till to-day—living personalities?—Yours, &c.,

H. H. M.



# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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## NOTES BY THE WAY.

Mr. "Angus McArthur's" address on "Psychic Science in Parliament," the first portion of which is printed elsewhere in this issue, is a notable contribution to the literature of Psychic Research, and will be read with pleasure by all who take a serious interest in the subject in its wider ranges. It will be seen that there was a time in the annals of our legislation when spirit intercourse was frankly accepted, the hostility of the law being directed against those dangers of which we have heard so much (and indeed of which we hear little else from those whose interest it is to oppose the advance of a knowledge of the question in any of its aspects). The modern pretence that psychic faculties are a matter of humbug and imposture has naturally been the source of an infinite amount of legal misdirection and perversion of justice. But pretence, like error, has its merits, and certainly it is better to fine mediums as charlatans than to burn them as wizards and witches. It is strange that our ancestors, so learned in Biblical lore, should have overlooked or ignored such episodes as that recorded in 1 Samuel ix., in which Saul is described as visiting Samuel the "man of God" with a present in order to discover through the prophet's clairvoyance the whereabouts of his father's lost asses. The visit, as we know, was not in vain—the asses were found. And presumably the prophet took the fee. There was no Vagrant Act in those days.

\* \* \* \*

Mr. Justice Stareleigh, we remember, pointed out that what the soldier said was not evidence. Similarly our laws which refuse to recognise the existence of ghosts will not admit evidence from psychic sources, although the annals of the "supernatural" contain more than one case in which a crime has been revealed by spirit interposition. It is curious in this connection to note that while the Scottish Courts held that what a ghost says is not evidence, there have been cases in which they permitted witnesses to testify to apparitions, and this as late as the eighteenth century. The law is full of curious quirks in this matter of the spiritual nature of man. It is, perhaps, not without significance that in the case of an arrest it is the "body" of John Doe or Richard Doe that is directed to be seized by the officers of the law. (There is, we believe, one case in which, following out the grim logic of legal phraseology, the corpse of a debtor was seized for debt.) That implied distinction between the body and the soul of a man is doubtless a relic of the days when, as Mr. "McArthur" shows, the Legislature was not ashamed to recognise the existence of spirits. That the legal formula "the body of"

such an one sounds so quaintly in our ears to-day is a token of the extent to which the later materialism of the age has obscured for us the real nature of man, as body, soul and spirit.

\* \* \* \*

Mr. Andrew Lang's "Ghosts and Dreams" was published some seventeen years ago. Going through it recently we lighted on some references in ghost stories of the past that bear curiously on questions lately discussed in *LIGHT*. Take, for example, the historic case of the ghost of Sergeant Davies of Guise's regiment. In 1750 Davies, who was amongst the soldiers left in the Highlands to assist in the "pacification" that followed the battle of Culloden, was treacherously murdered for the sake of the money and jewellery he carried and was fond of displaying. After his death his ghost is reported to have appeared to Alexander Macpherson, a shepherd, and to Isobel MacHardie, a woman in the shepherd's service. The ghost gave his name, announced the fact of the murder to Macpherson, and the message, it is said, led to the discovery of the body and the arrest of the murderers. Unfortunately for the completeness of the evidence, the ghost of Davies spoke in Gaelic, a language of which, when in the flesh, he had no knowledge, and although the ghost story was listened to in court in Edinburgh, the two men were acquitted solely (as Sir Walter Scott believed) because of the ghost and its "newly-learned Gaelic." Here we have a case which suggests the possibility of the medium (who must have been either Macpherson or MacHardie) having supplied the externals of the message—a "subliminal transformation." It is an example of the way in which recent psychical discoveries can furnish the clue to the ghost problems of the past. The fact of the ghost story being heard in court, by the way, illustrates the remark in the preceding Note.

\* \* \* \*

A correspondent remarks on the tendency to confuse ordinary clairvoyance with spiritual vision, the former being, of course, a psychical faculty. But although we may admit a distinction, it seems to be one of degree rather than of kind. There is always a spiritual "beyond"—a region revealed only in partial hints and glimpses. It would seem that communication between the spirit incarnate and the spirit who has risen above the conditions of earth is only truly normal when it proceeds along interior avenues. Intercourse between the two states is proceeding in that way all the time, and becoming fuller and clearer as the soul in the flesh advances towards the higher condition. There are those who denounce the attempt to degrade the spiritual by reducing it to material terms. But there is no such degradation: the attempt to effect this is always baulked and defeated. The fairy gold in the clutch of the profane hand becomes transmuted to withered leaves, as in the old story. But the value of psychical evidences remains. They fulfil a world-use in the natural order by providing physical proofs of the reality of the claims of those who possess



the higher vision. The mischief lies in the abuse of the thing and not in the thing itself. As we have said before, psychical powers often manifest themselves spontaneously in quite healthy persons—sufficient evidence that they are natural powers of the soul.

### LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, APRIL 13TH,

WHEN AN ADDRESS WILL BE GIVEN BY

COUNT CHEDO MIYATOVICH

ENTITLED

"SPIRITUALISM IN THE BALKANS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The concluding lecture of the season in the Salon will be given on May 11th by the Rev. Arthur Chambers, his subject being "Our Self After Death, as Declared and Demonstrated by the Christ."

### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 28th, Miss Florence Morse will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, March 30th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the eighth of his series of lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, March 31st, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, March 31st, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

### LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

March 30th.—"Transformation of Insects."

April 6th.—"The Knights and Hospitallers—Their Visions and Story."

" 13th.—"My Psychic Experiences."

A PROPHECIC DREAM.—E. C. B., of Weymouth, writes to tell us of a prophetic dream narrated in a letter received from a lady friend. She dreamt that her maid showed her a photograph she had just received by post, showing a group of about fifteen sailors of whom one was quite dry while the rest were dripping wet, with bits of seaweed clinging to their clothes. The lady related the dream to members of her family the next morning. About three weeks later the maid received the news that a trawler engaged in mine-sweeping (these vessels usually carry a crew of fifteen) had been sunk by a mine, an uncle of hers being the only man saved.

### A SWISS SEER.

Despite the Teutonic sound of his name, Mr. Von Bourg is neither German by birth nor sympathies. By nationality a Swiss, he has travelled to so many parts of the globe that one might be more justified in calling him a citizen of the world. Possessed of a courtly presence, wide sympathies, and an undeniable charm of manner, he also gives one that vague impression, so hard to describe but so unmistakable, of a man who has travelled far and seen much. In his wanderings he has come in contact with every class and rank, and is equally at home with prince and peasant. A psychic of remarkable power, he is at the same time an advanced thinker as well as a man of cultured tastes. His psychic powers (which he has possessed from childhood) are developed to an unusual degree. When he was a boy at school his master set the whole class the task of learning "Christopher Columbus," a poem of thirteen verses, and offered a prize for the best rendering. Although he had never seen the poem, young Von Bourg immediately recited it correctly. This extraordinary faculty he still possesses, and can frequently tell the nature of the contents of a volume on merely reading the title. As a boy he was taken by his uncle to the Palace of Versailles, and was able to describe exactly the contents, shape, decoration, &c., of each room they visited before entering it.

Mr. Von Bourg recalls a still more remarkable episode of his boyhood. In a certain little town near Wiedlisbach, Switzerland, there is a small but very beautiful chapel, said to have been erected by Queen Eleanor, who stayed there on her way to the Holy Land. This chapel possessed a peal of silver bells, which, over a century ago, were removed and buried by the priests, in order that they should not fall into the hands of the invading Napoleon. For about one hundred years the hiding place was never discovered, until the boy Von Bourg indicated the precise spot. He not only gave the depth from the surface at which they rested, but correctly prophesied that the bells would be found covered with a coating of tar. For these services the Municipal Council voted the young seer an honorarium.

Mr. Von Bourg has frequently been consulted in cases of lost persons and lost property. He created something like a sensation a few years ago by foretelling the exact spot at which the body of a missing stockbroker would be found. He said the discovery would be made at 5 o'clock on January 31st, and exactly at that time the body was found in the river Thames at the place predicted.

In spite of his wonderful gifts, Mr. Von Bourg is quite normal in appearance and in no way resembles the popular conception of a seer as held by the man in the street. "Indeed," said he with a laugh, "many people, on first making my acquaintance, involuntarily express their surprise, and—occasionally—disappointment, at finding me so matter-of-fact." And one has to admit that an ordinary observer, meeting Mr. Von Bourg for the first time, and knowing nothing of his powers, would merely take him for an ordinary gentleman of cultured leisure.

Discussing our movement from the scientific and intellectual side, Mr. Von Bourg stated that he had spent a considerable time in Syria and Palestine investigating the life of Christ on its historical side.

Before terminating the interview, Mr. Von Bourg, who had never seen me before, told me certain facts about myself which, excluding a psychic agency, could not possibly have been known to him, and I left feeling that I had been in the presence of an extraordinary, and at the same time fascinating, personality.

D. N. G.

SPECIAL séances to meet the pressing needs of the hour have been arranged with Mr. A. Vout Peters and the Swiss psychic, Mr. Otto von Bourg, for the following Mondays and Wednesdays, at 3 p.m., in the rooms of the Alliance: Mr. Peters, March 29th, April 5th, 12th, 17th, May 1st; Mr. Von Bourg, March 27th, April 3rd, 10th, 19th, 26th, May 3rd. These séances do not form part of the usual programme of the Alliance and the charge for admission will in all cases be 1s.



# THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

BY W. J. CRAWFORD, D.Sc.

## XXXIV.—THE CHARACTERISTICS OF PSYCHIC FORCE (A).

I intend now to study the characteristics of psychic force so far as they are revealed by my experiments. I do not intend to follow up this study week by week until its conclusion, but to do so intermittently. Each article in the series will, however, be headed "The Characteristics of Psychic Force," and will have a distinguishing letter according to its order in the series, so that the reader may at any time he wishes peruse the whole thing in proper order and skip any articles dealing with other matters which may be intronitted.

I think it is well to begin at the very beginning. Let us ask ourselves the question: What part do the members of the circle, other than the medium, play in the production of phenomena? Let us examine the results of experiment 10, where the weight of each sitter was taken just before and just after an ordinary phenomenal séance.

| Names of Sitters.               | Weight Before Séance. | Weight After Séance. |
|---------------------------------|-----------------------|----------------------|
| Miss Kathleen Goligher (medium) | 8st. 6lb. 6oz.        | 8st. 6lb. 4oz.       |
| Mr. Goligher ... ..             | 8st. 13lb. 8oz.       | 8st. 13lb. 8oz.      |
| Miss Anna Goligher ...          | 7st. 1lb. 4oz.        | 7st. 1lb. 2oz.       |
| Miss Lily Goligher ...          | 5st. 7lb. 4oz.        | 5st. 7lb. 2oz.       |
| Mrs. Morrison ... ..            | 7st. 5lb. 12oz.       | 7st. 5lb. 6oz.       |
| Mr. Morrison ... ..             | 9st. 9lb. 12oz.       | 9st. 9lb. 11oz.      |
| Dr. Crawford ... ..             | 10st. 9lb. 14oz.      | 10st. 9lb. 8oz.      |

Most careful weighings were made. All precautions were taken that nobody should possess a handkerchief, say, at the conclusion of the sitting who did not possess it at the beginning. When we study this result we see that there is an almost general permanent loss of weight. With the exception of one sitter everybody lost a little weight. In no case does it amount to much more than a few ounces. It will be noted with interest that the medium lost only 2oz. The greatest sufferers seem to have been Mrs. Morrison and myself, who both lost 6oz., the maximum in any individual case.

| Total Weight of Sitters, including Myself, before Séance. | Total Weight of Sitters, including Myself, after Séance. | Total Loss of Weight at End of Séance. |
|---|--|--|
| 57st. 11lb. 12oz.   | 57st. 10lb. 9oz.   | 1lb. 3oz.                              |

Now the question arises as to how far this permanent loss of weight of 19oz. is due to phenomenal activities and how far to natural causes. The sitting was held on a very warm evening (temperature about 70° F.), and the room was somewhat small. The séance lasted about an hour and a half, and there was a considerable amount of phenomena.

As to losses of weight due to natural causes, such as to perspiration, I am not able to speak. I will be glad if medical readers of this article will express an opinion on the matter. Personally, while without expert knowledge on the subject, I would not have thought that there would have been such a loss by natural causes alone, even on a warm summer evening in a small room. In the meantime, however, I leave over this side of the question until someone more qualified than I will kindly say what he thinks of it.

The next question that arises is regarding my own loss of weight. I was not a member of the circle. I was moving about the room practically all the time, in and out of the circle, attending to the experimental work on hand. Now, were the entities taking matter from me? That is, if people other than the regular sitters are in the room, outside altogether the chain of the circle, can the operators abstract matter from them for

the production of psychic energy? or is the abstraction confined to members of the circle only?

It is not so much a question as to whether the members of the circle are used in some way by the operating entities as to whether matter is *permanently* abstracted from the bodies of the members. That the members of the circle are of some use may be easily observed. Occasionally when I have experimented with a member short I think I have noticed that phenomena were not so powerful nor prolonged. But a surer sign that the members of the circle are used is the tremendous spasmodic jerk that goes round the whole circle just previous to a difficult levitation being attempted by the operators, especially when psychic energy has been somewhat wanting, and there does not seem to be any reservoir of it to draw upon, so to speak. At such a time I have asked the operators to produce levitation. In a few seconds the members would be overtaken with a severe spasmodic jerk which seemed to travel right round the circle. Then perhaps a quarter of a minute afterwards levitation would occur. I have noticed this too often to be deceived about it.

Another proof that the members are of some use is given by experiment 15. The object of that test was to discover if any of the weight of a levitated table was on Mr. Morrison, a member of the circle, whose place is next the medium. Mr. Morrison sat on the chair on the weighing machine and the medium took her ordinary chair. He was completely isolated from the medium and other members of the circle.

Weight of Mr. Morrison + chair + board = 10st. 7lb. 6oz.  
Weight of Mr. Morrison + chair + board  
during levitation ... .. = 10st. 7lb. 8oz.

Thus the effect was so small by this method as to render the result doubtful. However, on asking the operators to jerk up levitated table in the air, the steelyard went up lightly against top stop in synchronism, thus indicating that Mr. Morrison was, to some slight extent, physically connected with the levitated table.

During the opening of a séance, say for the first quarter of an hour, the bodies of the sitters are subjected to intermittent muscular jerking. After that period of time this ceases altogether, or only takes place occasionally. It seems to me that the meaning of the process is that *something is being loosened* from the bodies of the members of the circle—a something which then circulates round the sitters either through their bodies or in space immediately surrounding their bodies.

## A GENERATION AGO.

(FROM "LIGHT" OF MARCH 27TH, 1886.)

Mr. Alfred Russel Wallace, whose name is familiar to all Spiritualists, is about to make a lecturing tour in the United States next winter on his way to Australia. The "Banner of Light" notices with pleasure that the usual strictures passed upon any public man because he dares to avow himself a Spiritualist do not seem in this instance to be dealt out to Mr. Wallace by the Press of the United States. His recent article, entitled "Science and Spiritualism," has been transcribed into a large number of American newspapers, amongst others the "Christian Register" of Boston, which, referring to the matter editorially, remarks:—

His (Professor Wallace's) interesting and valuable works, which give the results of studies over a large section of the globe, have proved him to be an acute and accurate observer and a man in whom the candour of the scientific method is conspicuously illustrated. It is an interesting fact, therefore, to know that Mr. Wallace is a thorough-going Spiritualist, and whatever opinions our readers may have in regard to that movement, they will read with interest, we think, Mr. Wallace's view of the harmony between Spiritualism and Science.

Mrs. De Morgan was one of the very earliest Spiritualists in this country. . . The book, "From Matter to Spirit," which we owe to her and to her distinguished husband, Professor P. G. Morgan, is one of the classics of Spiritual literature.

If immortality be not true it matters little whether anything else be true or not.—BUCKLE.



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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

## LIFE THE REVEALER OF THINGS.

Life, it has been said, is the Keynote of the Universe. It is so all-inclusive that it can never be reduced to terms. In human speech it stands as the opposite of death, but as it includes death as one of its processes towards a more complete expression, the idea of it as something partial and relative is clearly a fallacy.

"Perhaps life," says a recent writer, "is only a synonym for spirit." One may leave out the "perhaps." Life is, and matter is its vesture, its instrument, its means of expression. All the pain and tragedy of the world are the result of the efforts of life continually to enlarge its borders, and to refine the substance in which it works. It is for ever constructing forms; destroying them, either slowly or suddenly, when they have served their turn, and creating new ones, every fresh creation being an advance on that which went before it. That is a proposition which might invite contradiction if we confine our study to the operations of life in the limited circle of the earth experience, although even here there would be much to confirm it. But when we carry the argument beyond the confines of mortal existence it becomes impregnable. It finds an assured basis on the demonstrated fact of the survival of the individual soul after the death of the physical body. For that fact, while it bears with it a source of inexpressible consolation to mankind on the side of its private and personal affections and aspirations, carries also the most tremendous revelation of the meaning and purpose of human existence as a portion of life in its universal aspect. There is a use to be served by the individual soul; the sum of life is not complete without it, and as a consequence it is carried forward as an indispensable asset in the treasury of the Eternal.

During the last generation the whole trend of things in material affairs—especially on its commercial and industrial side—has been towards a quickening of activities. Some of us have had occasion to speak with bitterness of the "hustler" and the methods of those enterprising minds who preached the gospel of "speeding up," "getting ahead," scrapping the old machinery and installing new. The process went on furiously not only in commerce, but in art (consider the "futurists"!), in philosophy (the doctrine of the Superman), in religion (the "New Theology"), and in politics (the Woman's Movement). The new developments took, all of them, more or less forbidding shapes; they were often crude, incongruous, disproportionate, but

at the core of each was a new and true idea. They came of the urge of the Life Force, pouring itself with resistless energy into the old moulds of thought. Those old moulds will be shattered in due time and then we shall see the idea at the back of each expressed in forms more shapely and more harmonious to the general aspects of life. For by that time many of the older customs and conventions will have been swept away, and the new things will not invite complaint by their stark newness.

The vision of Life as something supreme, resistless, and eternally progressive dissolves away all the fears that inspire the jeremiads of faint-hearted observers of the present catastrophe. Human progress is not "going down in night"; civilisation in its best and truest sense is in no danger, although the thing which stands for civilisation to-day will be none the worse for its terrific purging—we shall, indeed, be able to contemplate without regret the loss of most of it. Life that worked "within and without" through countless ages to produce the self-conscious soul, giving it shape and form, building a world for its dwelling-place and weaving new forms for its vesture and new spheres for its habitation when the first are outgrown—Life is like a mighty mother, tireless, unfailing, and wise beyond all human thought in the management of the brawling nursery and its turbulent brood. Her law is obedience. We obey—and the great Power carries us joyfully with it, riding triumphantly over every obstruction. We oppose—and Life is hard, pitiless and implacable that we may be saved from ourselves. Obedient, we feel the mighty surge of its tide in our souls, discerning at last that deeper logic, beyond all the reasoning of the schools, the supreme logic of the soul bidding us live truly that we may live more abundantly and find our happiness not in the multitude of possessions, but in fulness of life.

## DR. CRAWFORD'S EXPERIMENTS.

We take the following from the "Irish Times" of the 13th inst.:

A meeting of the Dublin Section of the Psychical Research Society was held on Saturday evening in the Mills' Hall, Merrion Row. The Rev. E. Savill Hicks presided. Dr. W. J. Crawford, of Belfast, gave a lecture on some experiments which have been conducted in Belfast during the past couple of years. He described how seven persons, all very religious people, sat from time to time in an attic, where there was no furniture but a plain wooden table and the chairs they sat on. The experiments had been conducted in good light and under the best conditions, and had been verified by instrumental means. A phonograph had been used to take a record of the raps that were heard on the table. (These raps were reproduced on an instrument here for the benefit of the audience.) The lecturer told how the table had been lifted and held suspended in the air for nearly five minutes, and how it defied the strength of a man to prevent the levitation. A stool had been lifted and a bell had been rung in the same mysterious way. Sometimes the "raps" were as loud as the blows of a sledge-hammer, and could be heard outside the house. The object of the whole research, he said, was to find, if possible, the laws underlying the phenomena. Investigation has been going on for two years, and had not yet been concluded.

THE PROPHECIES OF MME. DE THEBES.—The "Occult Review," quoting from the prophecies of Mme. de Thèbes for the current year, refers to her comparison of the year 1916 to a heraldic shield, "black and red predominating on a ground of flaming gold." The predictions seem to imply the termination of the present war before the end of 1916. "She sees the return of the victors at the height of summer, even if at that time it is only a portion of them that return to their homes. 'The battle raging then ceases suddenly. It appears terrible, a fearful clamour of thunder and of onsets of battle arises from the abyss, then all at once it is at an end.' 'The two principal moments promising a lull in the strife will be about March to April, or if the powers of destruction have their way, and if the bloody tempest does not cease, in next September.'"



## PSYCHIC SCIENCE IN PARLIAMENT.

By "ANGUS McARTHUR."

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, March 16th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

THE CHAIRMAN, in introducing the lecturer, referred to the occasional prosecutions of honest psychics for obtaining money under false pretences and imposing on his Majesty's subjects. We naturally felt indignation on such occasions that the law should prevent a psychic from getting his or her living, but when we saw that the law sometimes did good we were not so certain whether we should blame the law itself or its interpretation. The fault might not lie with either the medium or the judge or the law. His hearers were about to listen to a lecture on the meaning of the law, how it came into existence, and its purpose; and if they found that the purpose was no longer a necessary one they would have to endeavour to get it altered. But before getting anything altered they must find out what it meant. They would then be in a better position to judge what action they should take. The prosecutions to which he alluded were generally under the Vagrancy Act, not under the Witchcraft Act. Mr. "McArthur," who had always shown a great willingness to help the Alliance, was an all-round man. He was not only a student of psychic and physical science but had devoted a great deal of time to legal studies.

MR. "McARTHUR" said:—

In order to understand how a particular phenomenon was regarded by those who were familiar with it, we must go to contemporary accounts of it. You cannot fully understand from a nineteenth century version how a certain incident presented itself to fourteenth century eyes. Now, there is no more accurate source of information of this kind than the preambles of early Acts of Parliament. They set forth, generally very fully, and always with legal precision, not to say with prolixity, some account of the abuse, or the trouble, or the circumstances, with which the proposed legislation is to deal. It struck me, therefore, that we might spend a very profitable hour or so in studying the attitude of Parliament towards the occult sciences, commencing at the remotest date at which the statute book begins to afford us any information. Looking at the subject in that way, we shall see it as it presented itself to generation after generation of the House of Commons, which, apart altogether from its particular partisan complexion at a given moment, may always be said to reflect with substantial accuracy the average sentiments of the country. Personally I have found the investigation rather startling, and I hope you, at all events, may find it interesting.

At the commencement of our inquiry we shall find that there are two distinct lines of statutory enactment, dealing, so to speak, with two classes of phenomena, or alleged phenomena. The first is a series of statutes directed at vagrancy, and against a specified class of vagrants—to wit, Egyptians, or, as we now call them, gipsies. This series begins with 22 Henry VIII., cap. 10 and 11, and is continued through 1 and 2 Philip and Mary, cap. 4; 5 Elizabeth, cap. 20; and 17 George II., cap. 5, s. 2, to 5 George IV., cap. 83, s. 4. This Act, which repeals the earlier statutes, but retains the penal character of the various acts at which they were aimed, is still in force. This type of offence and the enactments dealing with it are only to a minor extent within our range this evening. Still, as the alleged offences partake somewhat of the occult, we may briefly sketch the substance of the various statutes. The first Act is 22 Hy. VIII., c. 10 and 11 (1530-1), which is "An Acte conc'nyng Egypsyans." It sets forth that these persons used "greate subtyll and crafty meanes to deceyve the people, beryng them in hande, that they by Palmestre coulde telle menne and women's fortunes, and so many tymes by crafte and subtyltie have deceyved the people of theyr money, and also hath comytted many and haynous felonyes and robberies." They are to leave the country within sixteen

days of the proclamation of the statute among them. The next Act (1 and 2 Ph. and M. c. 4) is a re-enactment, due to the defiance of the Act by many of the Egyptians returning to England. After January 31st, 1554, any person conveying "Egiptians" into England is to forfeit £40. Any new arrivals who remain one month are to be felons: those at present here, remaining twenty days, are to forfeit all their goods, and unless they leave within forty days are to be felons. If, however, any of the "Egiptians" shall within a specified time "leave that noughty idle and ungodly lyef and company and be placed in the service of some honest and able inhabitante or inhabitantes within this Realme"—then, while they "continue in such lawfull woork and occupac'on" they are to be "dischardged of all Paines and Forfeitures contened in this Acte." The Act 5 Eliz. cap. 15 is directed "agaynst fonde and phantasticall Prophetys," especially with regard to the death of the monarch: while Cap. 20 is "An Act for the Punishment of Vagabondes Callyng themselves Egiptians." Finally we get Section 4 of the Act 5 Geo. IV., c. 83 (still in force), which sets forth a number of offences, mainly of a disreputable type, such as vagrancy, the exhibition of obscene pictures, the collection of alms by the exposure of wounds and personal deformities, and so forth. The first offence characterised in the section is that committed by "every person pretending or professing to tell fortunes, or using any subtle craft, means, or device by palmistry or otherwise, to deceive and impose on any of his Majesty's subjects." By a natural transition the next offence specified is that of "wandering abroad and lodging in . . . the open Air, or under a Tent, or in any Cart or Waggon."

Thus far of one line of legislation, directed against gipsies and fortune-tellers. The other series is much more germane to our subject. It is concerned with actual spirit intercourse. The first Act is 33 Henry VII., c. 8, which was passed in 1541, and repealed by 1 Edw. VI., c. 12, and then by the Statute Law Revision Act of 1863, within the memories of some of us, at all events. The Act is such a remarkable review of public belief and sentiment with regard to spirit intercourse in the sixteenth century, just before the birth of Shakespeare, that I propose to read it practically in full:—

Whereas divers and sundry persons unlawfully have devised and practised invocacions and conjuracions of Sprites p'tending by suche meanes to understande and get knowlege for their owne lucre in what place treasure of golde and Silver shulde or might be founde or had in the earth' or other secrete places, and also have used and occupied witchcraftes, inchauntments, and sorceries to the distruction of their neighbours persones and goodes, And for execucion of their saide falce devyses and practises have made or caused to be made dyvers Images and pictures of men women childrene Angelles or develles beastes or fowles and also have made Crownes Septures Swordes rynges glasses and other thinges, and gyving faith and credit to suche fantasticall practises have dygged up and pulled downe an infinite nombre of Crosses w'in this Realme, and taken upon them to declare and tell where thinges lost or stollen shuld be become; whiche thinges cannot be used and excersised but to the great Offence of Godes lawe, hurt and damage of the Kinges Subjectes, and losse of the Sowles of such Offenders, to the greate dishonor of God, Infamy and disquyetnes of the Realme:

For Reformacion wherof be it enacted by the Kyng oure Sovereigne Lorde wi' thassent of the Lordes spirituall and temporall and the Comons in this p'sent Parliament assembled and by auctoritie of the same, that yf any persone or persones, after the first daye of Maye next comyng, use devise practise or exercise, or cause to be used devysed practised or exercised, any Invocacions or conjuracions of Sprites wichecraftes enchauntmentes or sorceries to thentent to get or fynde money or treasure, or to waste, consume or destroy any persone in his bodie, membres or goodes, or to p'voke any persone to unlawfull love, or for any other unlawfull intente or purpose, or by occasion or color of suche thinges or any of them, or for dispite of Cryste, or for lucre of money, dygge up or pull downe any Crosse or Crosses, or by such Invocacions or conjuracions of Sprites wichecraftes enchauntmentes or sorcerie or any of them take upon them to tell or declare where goodes stollen or lost shall become. That then all and ev'y suche Offence and Offences, frome the saide first day of Maye next comyng, shalbe demyde accepted and adjudged Felonye; And



that all and evy persone and persones offendyng as is above-  
saide their Councillors Abettors and Procurors and evy of  
them from the saide first daye of Maye shalbe denyde accepted  
and adjudged a Felon and Felones: And thoffender and  
Offenders contrairie to this Acte, being thereof lawfullie con-  
victed before suche as shall have power and auctoritie to here and  
determine felonyes, shall have and suffre suche paynes of  
deathe losse and forfaytures of their landes tenements goodes  
and Catalles as in cases of felonie by the course of the Common  
lawes of this Realme, And shall also lose p'vilege of Clergie  
and Sayntuarie.

This Act was repealed in the first year of Edward VI.  
(1547), and for the next fifteen years the terrible "crimes" at  
which it had been aimed were untouched by any repressive  
statute. Then came 5 Eliz., c. 16, passed almost simultane-  
ously with the birth of Shakespeare, and a quarter of a cen-  
tury before the coming of the Spanish Armada. This most  
remarkable statute enacts:—

Whereas at this present there ys no ordinarye ne condigne  
Punishment provided agaynst the Practisers of the Wicked  
Offences of Conjuracions and Invocations of Evil Spirites and  
of Sorceries Enchauntementes Charmes and Withecrafftes, the  
wh. Offences by force of a statute made in the xxxiiij. yere of  
the Reigne of the late King Henry the Eyghthe were made to  
bee Felonye, and so continued until the sayd Statute was  
repealed by Thacte and Statute of Repeal made in the first yere of  
the Reigne of the late King Edward the vjth; sythens the Repeale  
wherof many fantasticall and devylishe p'sons have devised and  
practised Invocations and conjuracions of evill and wicked  
Spirites, and have used and practised Withecrafftes Enchaun-  
tementes, Charmes and Sorceries, to the Destructioun of the  
P'sons and Goodes of their Neighebouris and other Subjects of  
this Realme, and for other lewde Intentes and Purposes con-  
trarye to the Lawes of Almighty God, to the Perill of their  
owne Soules and to the great Infamy and Disquietnes  
of this Realm: For REFORMATION wherof bee it enacted  
by the Queenes Ma'tie w'th thassent of the Lordes Sp'uall and  
Temporall and the Comons in this present P'liament  
assembled, and by thauroritee of the same, That yf any p'son  
or p'sons after the first daye of June nexte coming, use  
practise or exercise any Invocations or Conjuracions of evill  
and wicked Spirites, to or for any Intent or Purpose; or els  
if any p'son or p'sons after the said first daye of June shall  
use practise or exercise any Withecraffe Enchantment Charm  
or Sorcerie whereby any p'son shall happen to bee killed or des-  
troyed, that then aswell every such Offendor or Offenders in In-  
vocations or Conjuracions as ys aforesayd their Cancellors and  
Aidours, as also every suche offendor or offenders in Withecraffe,  
Enchantment Charme or Sorcerie whereby the Deathe of anny  
p'son dothe ensue, their Aidours and Cancellors, being of  
either of the said Offences lafully convicted and attained,  
shall suffer paynes of Deathe as a Felon or Felons, and shall  
lose the Priviledg and Benefite of Sanctuarie and Clergie:  
Saying to the Wief of such parsones her Title of Dower and  
also to the Heyre and Successour of suche p'son his or theyr  
Tytyles of Inheritance, Succession and other Rightes as though  
no suche Attayndour of the Auncestour or Predecessour  
had been hadd or made.

The Act then goes on to provide that for the first offence  
the penalty shall be imprisonment for one year, with six hours  
in the public pillory every three months during such year; for  
the second offence the penalty is to be "Deathe as a Felon."  
The penalty is the same whether the object of the witchcraft,  
enchantment, or sorcery is the wasting or consuming of a  
person and his goods, or the discovery of concealed treasure.

This Act (5 Eliz., c. 16) was repealed by 1 Jac. (James) I.,  
c. 12, the most remarkable of all the Statutes, which provides  
(italics mine) that:—

For the better restraining of the offences of conjura-  
tions, enchantments and witchcraftes, and more severe  
punishinge the same, be it further enacted. . . That if any  
p'son or persons, after the Feaste of Saint Michael the Arch-  
angel next cominge, shall use practise or exercise any Invoca-  
tion or Conjuracion of any evill and wicked Spirit, or shall  
consult covenant with *entertain employ feede or reward any  
evill and wicked Spirit* to or for any intende or purpose; or  
take up any dead man woman or child out of his her or theire  
grave, or any other place where the dead bodie resteth, or the  
skin bone or any other parte of any dead person, to be im-  
ployed or used in any manner of Withecraffe Sorcerie Charme  
or Inchantment; or shall practise or exercise any Witchcraft,  
Inchantment Charme or Sorcerie whereby any p'son shalbe  
killed destroyed wasted consumed pined or lamed in his or her

bodie, or any part thereof; that then everie such Offendor or  
Offenders, theire Ayders Abettors and Counsellors, being of any  
of the saide offences duly and lawfullie convicted and attained,  
shall suffer paines of deathe as a Felon or Felons, and shall  
lose the priviledge and benefit of Cleargie and Sanctuarie.

The Act then proceeds to re-enact, substantially, the pro-  
visions of the earlier statute with reference to the utilisation  
of Witchcraft, Inchantment, Charm, or Sorcerie for the pur-  
pose of discovering lost property, provoking unlawful love, or  
injuring persons or cattle. The punishment is to be a year's  
imprisonment, with six hours in the pillory, in some market  
town, once every quarter during such year; and for the second  
offence, death as a felon.

(To be continued.)

## FOREKNOWLEDGE v. FREEWILL.

Writing in the "Daily News" the other day on the subject  
of survival, Mr. William Archer considered the question of  
Freewill, and pronounced upon it as follows:—

The fatalistic theory was not hard to arrive at. The real  
difficulty is to escape from it. We come here by no will of our  
own, we go hence by none. Are we in the interim constantly  
working the miracle of deflecting the majestic continuity of  
cause and effect? There is no doubt we are always under the  
strong illusion of freewill. On that illusion rests all morality.  
We cannot quite persuade ourselves that we exercise no real  
choice and are only the conscripts of Destiny.

That is exactly the case. Intuition and reason are at  
variance. We cannot reconcile our conviction with the law of  
cause and effect nor explain our freedom in terms of atoms and  
energy. Mr. Hunt has assured us in a most attractively per-  
suasive article (p. 55) that *his* will at least is undetermined by  
fate; and this he does by repeated assertion of his belief, on the  
principle that "what I say three times is true." For, after all,  
it is only his private conviction he is pressing upon us, and even  
his "innermost vision" may be a mirage. So frank and honest  
he is too. At the very beginning he sets down all the argu-  
ments we were going to prefer against him, the argument  
of Prevision among them. Then he tells us all the things he  
can do in spite of fate. He can imagine this and that. If he  
is poor he can picture himself not-poor; if his child is ill he can  
picture her not-ill. (Such is the power of imagination freely  
exercised.) He can will himself (so he thinks) out of the groove  
along which destiny would push him. He can revise his  
character and amend his constitution by force of will—and all  
this spontaneously and without compulsion.

Certainly it seems so, and the doctrine of evolution supplies  
a strong argument he might have used. For Nature does not  
evolve faculties which are purposeless; and consciousness would  
be quite useless in a world of "puppets" driven remorselessly  
in the way they must go. Only as a guide to conduct could con-  
sciousness have arisen unless it be considered altogether outside  
the course of evolution. But then it would still be purposeless,  
or have the incredible purpose of making us a "sport for the  
high gods," floating on the stream with neither oar nor rudder,  
and suffering—for what? There is the sense of labour and  
effort, too, when we exert our wills strongly and compel our-  
selves to move against the current of inclination, which seems  
hardly consistent with a system of rigid determinism. So we  
balance one thing with another and decide for freewill, leaving  
unsolved, however, the problem of an uncaused volition.

And then we come back to Mr. Hunt's admission that the  
future can be foreseen. How can that be so if he is free to kick  
over the traces and take the bit in his teeth? The essence of  
foreknowledge must be the negation of freedom—either a  
course pre-ordained and unchangeably set, or calculable along  
a fixed line of inevitable cause and effect. If you are free, not  
even Omniscience can predict your orbit. If your path can be  
foretold, you are an automaton stepping willy nilly in the road  
wherein you are placed, the miserable dupe of your extravagant  
fancies.

Still, it is satisfaction to know that Mr. Hunt, at any rate,  
is outside the closed circuit; that he is master of his fate  
and captain of his unconquerable soul.

N. G. S.



## AN EXTRAORDINARY PSYCHIC PHOTOGRAPH.

CLAIRVOYANCE CONFIRMED BY THE CAMERA.

The "Yorkshire Post" tells a remarkable story of a spirit photograph recently taken by our contributor, the Rev. Chas. L. Tweedale, Vicar of Weston, near Otley. The account, which is quoted in several London newspapers, is as follows:—

On December 20th last year, Mr. Tweedale, his wife and his son were at lunch about 1.30 in the afternoon, when suddenly his wife cried out that she saw the apparition of a man, with a full head of hair and a beard, standing at the other side of the table to the left hand of their son.

Mrs. Tweedale directed their attention to the figure, but neither he nor his son could distinguish it.

Crying out hastily to his wife to "keep it there"—although on reflection afterwards he admits that he does not know how Mrs. Tweedale could have compelled the figure to remain—he rushed off into an adjoining room and picked up his camera.

Fortunately this was loaded with quarter-plate slides, and without a moment's delay he returned to the morning-room, where they were having lunch.

He then placed the camera on the window sill, and focussed it up the room, the distance between the camera and the position where his wife still said that she saw the figure being about 3½ yards. The light not being very favourable for an interior picture, he gave an exposure of twenty-five seconds.

Mrs. Tweedale described the man as a little man, and said that the top of his head appeared to be about on a level with her son's shoulder.

Mrs. Tweedale and the boy continued sitting at the table during the time the plate was being exposed.

The negative, which was shown to the "Yorkshire Post" representative by the Vicar, is of quarter-plate size, and reproduces a corner of the morning-room.

In the foreground is the dining-table, the white cloth on which reflects the light into the corner. Sitting at the table is Mr. Tweedale's son, and opposite him, towards the edge of the plate, there is a shadowy but distinct impression of the head and shoulders of a little old man with abundant hair and a flowing beard.

The figure, which appears to be in a semi-recumbent position, almost hides that part of the furniture—a piano—which lies behind it, and this, in Mr. Tweedale's view, conclusively proves that the apparition had a definite objectivity, although invisible to the normal vision of himself and his son.

We may add that Mr. Tweedale sent us a full account of the event some days ago, together with an affidavit made before a Commissioner of Oaths and a copy of the photograph which correctly answers to the description given in the "Yorkshire Post," as quoted above. Experience has shown us the unwisdom of publishing a psychic photograph where the "psychic extra" is not sufficiently clear to reproduce with a distinctness that leaves no room for suggestions that the appearance is the result of fancy or accident. We saw an example of this in the case of the now famous Risca photograph, in which appear the faces of a soldier and his daughter (both deceased). We declined to reproduce it, but it was published in a provincial paper and the faces then became so indistinct that professional photographers at once described them as purely fanciful. This is precisely what might have been expected. In the present instance Mr. Tweedale was unwilling that the article should appear without the photograph, and we were therefore reluctantly compelled to withhold it, but a copy of the photograph is at this office. The face in the print is plainly visible; but it is hardly to be expected that a spirit photograph taken in such circumstances would be as distinct as those obtained under circle conditions, where everything is arranged to facilitate the production of the pictures.

**NATIONAL FUND OF BENEVOLENCE.**—The Honorary Financial Secretary, Mrs. M. A. Stair (14, North-street, Keighley), in acknowledging with gratitude the following donations received last month—Mrs. France (Brighouse), 2s. 6d.; Mr. Tooks, 5s.; St. Savioursgate Society (York), 13s.—mentions that the total sum, £1 0s. 6d., is the smallest amount she has received in any month since she has held office, and that in this same month she paid out £2. Recalling the motto, "He gives twice who gives quickly," she begs donors to "please give quickly."

## THE UNREALITY OF REALITIES.

Mr. G. E. Owen sends us an article under this title replying to the remarks of "N. G. S." (p. 50). As we have not space for the entire article we are under the necessity of giving it in summary. And first to elucidate the position as between the rival schools, we take the following passage from the writings of an old-time Spiritualist, Mrs. De Morgan (the wife of the well-known Professor of Mathematics):—

Mental philosophers are of three classes: the idealists who believe with Berkeley and others that ideas are communicated without any real substratum; the realists who hold that we perceive outer things as they really are; and a third, who may be called intermediate idealists—of this class are the great majority of philosophers—who believe that matter is a *something* external to ourselves which produces its appropriate impression or idea on the senses and mind but which requires its appropriate receptivity in the mind to give it form and character. The ideas of Plato show that he belongs to this third class, and the observations of phrenologists, which prove a variety of susceptibilities to impressions, are strongly in favour of the deduction.

Mr. Owen remarks that to explain the world of sense, as the Idealist regards it, is not at all easy work, because temporary and conditioned realities partake so strongly of the character of permanent and absolute reality. And he proceeds:—

"N. G. S." seems to think that I deny the existence of matter. That is not so. For, as I plainly stated, matter does exist, but exists only in virtue of that which perceives it, namely, mind. Matter is a necessity, a condition set up or excited by mind or life as an indispensable essential to meet its needs in its passage through the numerous states of existence it encounters during its beginningless and endless march in order to unfold and realise its inherent attributes. Both systems of philosophy—idealism and realism—have a legitimate application in interpreting the external world. Both are true when rightly conceived and applied. Both are untenable and valueless as aids to understanding things when wrongly viewed.

Proceeding, Mr. Owen points out that the point of identity between idealism and realism consists in the fact that the former contains all that is consonant with sound philosophy in the latter.

Realism is idealism in its infancy. Both admit the phenomena of sensation and perception and their resultant phenomenon of matter, but each denies the conclusions of the other in the interpretations offered. The fallacy of realism lies in its assuming and contending for the existence of sensations apart from the sentient being which experiences them.

Replying to "N. G. S.'s" inquiry as to how we could get ideas without sensations, Mr. Owen says we could have none. Without sensations man would not and could not have a conscious existence inasmuch as it is the awareness of the other than self which gives self-consciousness. Idealism does not deny sensations, but denies the interpretation put on them by that form of realism which asserts that they are caused by an outside world of matter having a real and not an apparent existence. As to the reason why, for example, we all agree with one another as to the qualities and properties of an apple, Mr. Owen claims that this is because of the identity of the conditions under which we exist in this world. It is the uniformity of organic laws and processes which enables us to see things alike.

We see things alike while, and while only, that uniformity and identity of arrangements conditioning life here are normal. When they are not so things look differently to us. To the man who is blind the apple has no colour. To the man without taste it is neither sweet nor bitter. To the man without tactile sense the apple is neither soft nor hard.

Mr. Owen maintains that matter, being a relative quality of mind, does not exist apart from it. There are not two absolutes nor two realities.

"N. G. S." alludes to the "dream-world" and the "dreams" of the idealist. But he should bear in mind that the dream of the realist is the real of the idealist, and that the real of the realist is the dream of the idealist—for, as Tolstoy has asked, "Is not this world, with all its dreams, itself a dream?"



Pointing out how purely arbitrary are the ideas we associate with size and motion Mr. Owen says :—

Zeno told us with truth that an arrow in flight is motionless. Thus we have the paradox that everything which travels is at a standstill. That is no more difficult to believe than it is to believe that a spirit goes through a solid wall. Both are true. Zeno, of course, regarded the flight of an arrow as being similar to the movements of a cinematograph picture, which is a connected series of stationary positions. Ah, how unreal the realities—of realism—are! How unreal the numerous appearances of reality! How life's unrealities can exist as realities separate from the only and absolute reality itself it is difficult to understand.

Some forms of extreme realism interpret life and consciousness in terms of matter. But Mr. Owen holds that the phenomena of Spiritualism entirely annihilate and disprove that interpretation, forcing upon us in its stead the idealistic view.

"Matter," as Professor F. C. S. Schiller said, "is not that which produces consciousness, but that which limits it and confines its intensity within certain limits." The philosophers Schelling and Hegel stood for the identity and union of subject and object, of mind and matter, of a sentient being and sensations. That is so, and they are inseparable. The object, matter, is the subject, mind, conscious through the other than self of its own self. One is the reality; the other is appearance—a product of reality.

Mr. Owen proposes, later on, to attempt, in response to "N. G. S.'s" invitation, to outline briefly a model of his universe in the light of birth, death and the philosophy of Spiritualism, and at the same time to deal with the point raised by Mr. Woodland as to the existence of an outside world prior to man's appearance.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.*

### Peculiarities of Clairvoyance.

SIR,—An experience of Mr. Leaf, mentioned on page 83, is not unlike some of my own, though I have not yet considered mine as relating necessarily to "departed spirits."

It has several times happened to me to see very clearly the semblance of an apparently living person quite near me, but on a very small scale, and, more generally, the upper half only of the figure.

As a professional artist I do not feel the necessity for the theory of any disturbance of the "focus." One simply has the impression of a living miniature, only "a few inches in height," as in Mr. Leaf's case. I have never seen the "abnormally large" forms.

It would be interesting to know if others have recorded similar impressions.—Yours, &c.,

W. S.

Cannes,

March 15th, 1916.

### Where is the Soul during Unconsciousness?

SIR,—With reference to Sir A. C. Doyle's letter on this subject the following incident, narrated to me a good many years ago by a gentleman who (like myself at that time) had no knowledge of psychic matters, may be interesting.

My friend was engaged in superintending engineering work some little distance from a town in Yorkshire in which his mother and sister were residing. His sister was so very seriously ill that her recovery was hardly thought possible, and he used to ride into the town early every morning to ascertain her condition. One morning, as he passed the residence of some close friends, he noticed to his surprise that all the window-blinds were drawn, and seeing a maid cleaning the steps to the hall door, he asked her the reason, expressing the hope that there was nothing amiss with the family. She replied that during the previous night the lady of the house had been suddenly taken ill, and had passed away. Much grieved, he proceeded to his mother's house, and after learning from her that his sister, who had been unconscious for a couple of days,

was still in the same state, he broke to her the news he had just learnt, when, to his great surprise, his mother exclaimed, "Oh, that explains it!" and proceeded to tell him that while she was sitting by her daughter's bedside during the night, she (the daughter) suddenly opened her eyes and said in her natural tones, "Mrs. So-and-So has just died," and immediately relapsed into unconsciousness. Ultimately the young lady recovered but had no recollection of this occurrence.

Although this incident does not actually prove that the spirit ego leaves the body and travels elsewhere during physical unconsciousness, it does suggest that, occasionally at all events, such may be the fact. It certainly shows that the spirit can somehow gain knowledge independently of the bodily organs.

A case came under my notice in which a lady used during sleep to see and converse with her deceased mother and, as a test suggested by me to satisfy her that her experiences were not mere dreams, she learned from her mother certain facts relating to her last illness and death that were unknown to the daughter (who at the time was living several hundreds of miles away) but on inquiry were found to be quite accurate.—Yours, &c.,

A. W. ORR.

Mendip Cottage,  
Coombe Warren, Kingston Hill,  
March 14th, 1916.

### Spiritual Philosophy and the War.

SIR,—I was asked the other day a question which I found rather difficult to answer: "What is the general attitude of those who adhere to the higher teachings of Spiritual Philosophy towards war in general and the Great War in particular? Do they consider war an essential element of human progress? Or do they attribute it to the malignant influences of evil beings?"

It is easy to put questions, but by no means easy to answer them satisfactorily. But as these three questions occupy the minds of all thinking persons at the present moment, it might be conducive of good if they were carefully considered with a view to a rational discussion. The more they are dispassionately thought out, the more perplexed the mind becomes, till it becomes practically impossible to formulate one's thoughts. The German writers of the epoch immediately preceding the Great War have insisted upon the necessity of war as a means of human evolution. At first sight this appears a monstrous doctrine. But on calm reflection it is absolutely impossible to survey the past history of the human race without coming to the conclusion that war has been a potent instrument of racial development. The Bible is a practically continuous record of fighting, and Jehovah was a God of War in the first instance. Jesus Christ, again, draws the line of demarcation between Good and Evil, between which two principles there is eternal contention. The injunction to love one's enemies does not apply to the tolerance of evil. Over and over again we are warned against lukewarmness.

It appears, therefore, that mere "pacifism" is absolutely wrong as a doctrine and as a practice, for it would lead to increasing evil on all the planes of Nature. Ultimately, perhaps, all problems of existence will be resolved to the Trinity in its various forms: God, Man, Nature; Ether, Matter, Spirit; Attraction, Repulsion, Equilibrium. The more deeply one penetrates into the mysteries, the more one sees that the ordinary and extraordinary actions of individuals and nations are rooted in the eternal verities.—Yours, &c.,

ARTHUR LOVELL.

94, Park-street, Grosvenor-square, W.  
March 17th, 1916.

WHEN men first take up an opinion and then afterwards seek for reasons for it, they must be contented with such as the absurdity of it will afford.—SOUTH.

THE "Review of Reviews" for March is a fine number, well worth the shilling to which the price of the magazine has had to be raised. The cartoons from the world's Press, which is a feature of the "Review," are full of humour. Among the more important articles are "Lord Hardinge's Viceroyalty" by St. Nihal Singh, "The Soul of Russia" by Charles Sorels and "The Need for Vision" by Alfred Stead.

THE "spirits of the living," as the Highlanders say, have surely as good a chance to knock, or appear at a distance, as the spirits of the dead. To be sure the living do not know (unless they are making a scientific experiment) what trouble they are giving on these occasions, but one can only infer, like St. Augustine, that probably the dead don't know either.—ANDREW LANG.